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October, 1928 **Vol. V. No. 1**

Here and *There* in This Issue

"We have *our own* denominational work." So spoke the superintendent of a Sunday school, meaning that they were sufficient unto themselves and desired no part in a community organization. But five years later that same man testified: "No church school can become its own best self or fulfill its full Christian duty without cooperation with other churches in the common

Gradually the conviction is growing, which had dawned on this superintendent, that *the community includes us!* Anything done for the good of all is also for the good of ourselves.

The way in which the cooperative movement in religious education has grown is nothing short of remarkable. Not so long ago it was the community *or* the denomination. Now it is on every hand the denominations of a community cooperating in a common endeavor.

You cannot escape the inevitable consideration of the meaning and method of interdenominational cooperation in religious education. Follow its thought movements in this issue as expressed by Cavert, Harper, Horne, Morse, Gilmore, and the energetic Anthony Pew.

PAGE

EDITORIAL 5

THAT THEY MAY BE ONE, *Samuel McCrea Cavert*. 8

INTERDENOMINATIONAL COOPERATION IN RELIGIOUS EDUCATION, *W. A. Harper*. 9

WHERE DO YOUR PUPILS LIVE? *Erwin L. Shaver* 11

A PROGRAM FOR THE RELIGIOUS EDUCATION OF A COMMUNITY, *Herman Harrell Horne* 13

NEAR EAST RELIEF IN THE FIRST CENTURY, *Harold McA. Robinson* 15

DOES THIS GIVE YOU AN IDEA? *Paul H. Vieth* 16

"FREELY YE HAVE RECEIVED . . ." *Harold M. Gilmore* . . 18

". . . FREELY GIVE," *F. Harvey Morse*. 19

POSTERS, *Ruth Case Almy* 20

THE REORGANIZATION OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION, *Hugh S. Magill*. 22

THE INFLUENCE OF THE PROJECT PRINCIPLE ON THE CURRICULUM, *Dorothy Dickinson Barbour* 23

OUR FUTURE SUNDAY SCHOOL, *Herbert W. Blashfield* . . . 25

ANTHONY STARTS HIS PROGRAM, *O. G. Herbrecht* 27

SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS

Beginners' Department. 29

Primary Department 30

Junior Department 31

Departments of the Young People's Division 32

Adult Department 34

School with Combined Departments. 35

WHAT'S HAPPENING IN RELIGIOUS EDUCATION 37

NEW BOOKS 40

"Give us something practical!" they cried. And the members of the Board of Editors bethought themselves and said, "What can be of most practical value?" "Ah," said one, "I have it! Let us give something of immediate help to teachers. Show them how to make religion vital to their children."

And, knowing that Wise Men live in the East, they went straightway to Boston and said to a certain man whose name is Shaver, "Write us, we pray you, something about ways in which a teacher may get to know his pupils. Show them how life situations may be discovered." "Yea, verily," said he, "I will write you such an article."

And thus it comes to pass that in this issue we have such an article. And behold, this is but the first of a series of articles on divers subjects by many authors, which will appear each month of the year.

But turn also to the article on Posters; the suggestions in "Freely ye have received —Freely give"; the bright ideas gleaned from sundry places by your humble servant, the chairman of the Board of Editors. Yes, if it is practical help you want, *use your International Journal!*

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EDITORIAL

Prohibition

FOR many years the Christian people of the United States taught in the Sunday schools and in the public schools the evil effects of alcoholic beverages and prayed that the day might come when the liquor traffic would be outlawed. Finally, the Eighteenth Amendment to the Federal Constitution was proposed, passed by the necessary two-thirds vote of both houses of Congress, and ratified by all but two of the forty-eight states. It has been upheld by the Supreme Court of the United States, and declared to be in full force and effect as an integral part of the Constitution, binding upon all officials and upon all citizens of the nation.

The outstanding issue of the present presidential campaign is whether or not this provision of the Constitution shall be upheld and the laws enforcing it be supported and obeyed. There will be an alignment of forces on the two sides of this great issue. Such alignment will not depend on party affiliations. The basis of division lies far deeper. On one side will be those who follow the principles set forth by the great apostle when he declared, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." On the other side will be those who place self gratification above social welfare, those whose standards are such that they think it is of more importance that they should be able to drink intoxicating liquors if they want to, even to get drunk if they want to, than to keep the country free from all the terrible devastating ravages of the liquor traffic. Excepting those whose conclusions are based on false information, the determining factor will be the extent to which personal selfishness influences individual opinion.

It is repeatedly declared that the Constitution and laws prohibiting the sale of intoxicants cannot be enforced. The wet newspapers that continually make this statement are the ones that put the greatest obstacles in the way of enforcement. They carry great headlines of protest and write columns in denunciation of every vigorous attempt to enforce the laws. They have nothing but contempt and abuse for the Federal officers who are trying to uphold the Constitution and laws forbidding the sale of intoxicating liquors. And now it is proposed to turn over the upholding of the Constitution and the enforcement of the laws to those who would accomplish nullification by indirection.

The statements that more liquor is sold under prohibition than previously; that there is more drunkenness today than before the Eighteenth Amendment went into effect; that crime has increased since the adoption of prohibition, are all statements that cannot be substantiated. The better condition of the laboring classes; the beneficial results that have accrued to legitimate business; the enormous increase in savings banks' deposits; and the reduction in the amount of intoxicating liquors consumed, can be proven beyond question. The abuses which still exist because of the recognized difficulty in enforcing the prohibition law are immediately before us. The infinitely worse conditions that existed before the Eighteenth Amendment was put into effect are ten years past, and are likely to be forgotten.

One of the latest claims of those who oppose the enforcement of the Eighteenth Amendment is that there is more drinking among young people now than formerly. This is another statement that cannot be substantiated. Alonzo A. Stagg, Physical Director of the University of Chicago, who has been in intimate touch with student life for thirty-five years, testified at the hearings before the Senate Judiciary Committee as follows:

> God only knows what conditions would be, with the enlarged freedom which young people now have, if prohibition were not in existence. There would be an immeasurably greater amount of drunkenness and debauchery than there is now. In fact, it is my conviction that it is the greatest sort of blessing that prohibition has been a law during this unstable period when the youth of today have such vast freedom.
>
> I have been at the University of Chicago thirty-four years. Before prohibition I used to see scores of men drunk. Since prohibition I have seen very few drunk. There has been an immense change. Furthermore, I am convinced that there is not anything like the amount of drinking in the middle west among the younger generation that there was before prohibition.

The people of America are facing a very critical situation. Every citizen must decide on which side he will stand. He must answer to his own satisfaction such questions as: What will a wet victory mean as affecting the future of our country and the world? What will a sweeping dry victory mean? On which side should I throw the weight of my influence and vote?

Providing Leadership Opportunities

HUNDREDS of young people attended summer schools and training conferences during the season which has just closed. They went to prepare themselves for better service. There were not many from any one church, perhaps, but the question which now confronts these churches is, are these young people given the opportunities for leadership for which they have been motivated through enriching summer experiences?

Have they been given the opportunity to report before the proper groups on their summer visits to school or conference? The summer's work may have been for them a mountain top experience. Has someone taken the trouble to discover their new interests in the work of the church, and guided them into the proper places of service?

If these young people of your church attended the right kind of a summer conference they will have brought back with them more than a certain body of knowledge for which they must be given avenues of expression. They will have a new vision of the possibilities of Christian group

life and interests, for they will have learned a way of living together—a way of living in which men are guided by all-consuming Christian purposes; they will have achieved new meanings of the naturalness of common and private worship in Christian lives, of worthwhile tasks not forced upon the group but emerging almost spontaneously out of the group life itself; they will have a deeper appreciation of the ennobling relationships which may exist between a leader and his group.

The responsibility of the church to its young people who have returned from summer school or conference has not been cared for when they have given their reports. They must be led to give more. The church must provide those opportunities which will make possible a way of living that will be, as far as possible, continuous with the precious summer experiences.

Will Sound Educational Practice Become General?

RELIGIOUS education has arrived at the place where it is accepted as an honorable member of the educational family. The leading educators are becoming more convinced every year that it is not simply a fad of fanatics but a necessary element in a complete education. This interest is manifested by an incorporation in the aims of the public school of many of the ideals for which religious educators have stood. This will continue until every child in America who goes to public school will receive moral training and a certain measure of general religious education. It is no overstatement of the case to say that much of this new activity on the part of public school people is a direct result of the efforts of religious educators to stress the importance of the teaching of religion.

It is the increasingly large group of professional leaders who are working unceasingly to bring religious education to the level of an educational science whom we have to thank for this hopeful state of affairs. Religious psychology, child study findings, curriculum theory, educational measurements, all have brought their contributions, and the fields of work they represent are being developed with particular reference to religious education. Perhaps our greatest weakness lies in our failure to come to a clear expression of the objectives for which this movement stands. This failure is being remedied by much thinking, investigation, and writing which is now being devoted to this phase of the problem.

This is the present situation in professional circles. But religious education is not being administered largely by professional workers. To what extent have these ideals carried through to those who are teaching religion in the local church? In a few cases in very fragmentary and distorted fashion. With the great majority not at all. We are in the position of a great manufacturing concern making a product which is a necessity for the people, but which is not being bought by them because there is no sales force which can interpret it to the prospective customer. If the teaching of religion by sound educational methods is to become general, the educational science of the few must become the educational practice of the many.

"Refined Common Sense"

THERE are some who will doubt whether it will ever be possible for the rank and file of people now engaged in religious education to profit by the educational science of the leaders. The assumption is that since it has taken so much persistent thought and experimentation to develop a successful technique it will be utterly impossible for most ordinary mortals to understand what it is all about. Yet we should be reminded that thousands are successfully using telephones today whereas very few would have had the ability to carry through the elaborate experiments necessary to discover the principles on which the telephone works.

Professor Bobbitt of the University of Chicago gave us a very happy phrase when he said that educational method is nothing more than the application of "refined common sense." The principles of religious education which are emerging, when once discovered, often are so plain and sensible as to lead us to exclaim that common sense should have dictated their application. Much of our difficulty is with the educational theorist who in his research laboratory has gotten so far separated from the language of the common people as to be unable to translate his findings for them.

It is perhaps too much to expect that those who spend their lives to give us better educational method shall at the same time be the popular interpreters of their findings. There are a few who can serve in this dual capacity. For the most part the interpretation must be left to others. The danger is that we fall into the error of the opposite extreme and select for our interpreters those who do not themselves understand clearly what they are attempting to interpret. The greatest need of our day is for an army of religious educators who on the one hand have a sympathetic understanding of educational science and on the other hand are in close touch with the situations in which religious education is at present going forward. Their task is that of bringing to fruition the processes which are going on in the local church and community, using the best available theory, unencumbered with its technical terminology. If there is any barrier to the application of the essence of modern educational science to religious education in the local church, it is not so much the inability of the average workers to understand as their unwillingness to devote their sympathetic efforts to its mastery.

Is This the Way Out?

WHEN the International Council of Religious Education was formed, one of its ideals was that it should base its work on sound educational principles. With this ideal in mind its staff has been chosen and its work carried forward. No one doubts that this ideal is well on the road toward realization.

There is, however, serious doubt in the minds of many whether in realizing this ideal the International Council has not sacrificed much of its very reason for existence. Have the educational ideals for which it has stood touched the workers—not the few professional workers but the thousands of men and women who are actually teaching religion? To some extent, yes. Its training enterprises have indeed reached thousands. Its *Journal* has reached thou-

sands. It must be admitted, however, that the accomplishments in this direction are far short of the need of the field. There are great areas in America today where there is no supervision of religious education. Many state councils are going single-handed with one employed worker who is kept eternally busy keeping his organization alive. The relation of a state council staff to the International Council is often so tenuous as to be almost invisible. A few of the large denominations have a field staff but most of these in turn have so large a territory to cover that they find it difficult to touch their local churches very vitally.

While the struggle for an educational program seems well on the way toward realization, the real test of the cooperative program of religious education is still in the future. Hundreds of trained men and women are needed who will make it effective in the local churches of this country. By their own admission, denominational boards cannot hope to accomplish this as thoroughly as necessary. Can it be done through cooperative effort? Either it must be done, or the fervent hope that religious education will be a vital factor in Christianizing the world, which has carried the movement so far in the past few decades, will be largely dissipated.

Cooperative religious education is no longer simply a gesture of broadmindedness. It is a hope on which rests the success of this movement! On every hand are heard today the rumblings of discontent with the inefficiency resulting from denominational divisions. Religious education has been in the vanguard of the movements on which cooperation has centered. Will it continue its lead and show the world that when a great task needs to be done, Christianity is ready to present a united front and do it? The prospect for a great united forward movement was never brighter.

Ideals Versus Patterns

WHAT did Emerson mean when he said "Speak what you think today in words as hard as cannon balls, and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today."

Did he mean to say, for instance, that if an ideal becomes static, it ceases to be an ideal? Everywhere youth is seeking to distinguish between an ideal and a conduct pattern. It is coming more and more to realize that if what was once an ideal becomes standardized and "customated," it is no more an ideal; it is no more a vision of the-ought-to-be. Is it any wonder, with the impact of this discovery in its soul, that youth is in revolt against the bureaus of morals and leagues of suppression? Youth realizes that the real idealist is always changing the old for the new in answer to an inherent urge of his soul to grow and to achieve wholeness of life. Such growth means transition, and that only the inner spirit, "the principles are changeless."

And so youth is in revolt against codified, worn-out patterns—alas and alack, in a blind revolt for a vision of the ought-to-be, in which, too often, it has shared in anarchistic liberty of expression and mere sensual escape from conventions. In its revolt against patterns, will we, who call ourselves leaders, help youth to find real Christian ideals?

Are Church and State Joining Hands Again?

TRADITIONAL American education was more concerned with indoctrination of childhood in religious and secular disciplines than with releasing the creative resources of the children. The leaders in public school education are aware of this fallacy after their century of experimentation. Likewise the educators of the church have learned that a knowledge of the Christian faith is not a guarantor of Christian behavior, and for that reason they have repudiated the knowledge basis of Christian training. Personality is more important than information in each educational process. The pragmatic test has become functional in both systems of schools.

There are many evidences of this humanistic trend in public education. Agnes de Lima has given rare articulation to the movement in her monograph, *Our Enemy the Child*. H. C. Morrison in *The Practice of Teaching in the Secondary Schools*, submits the old lesson-learning, lesson-hearing methods to severe criticism and pleads for independent intellectual activities of the child and for the primacy of "the true learning products" in the aims of secondary school education. The project principle in secular training has undermined the faith of schoolmen in Herbartian traditions. Social values are of more consequence recently than economic gain or narrowly academic rewards. W. W. Charters has presented this position to the reading public in his striking book, *The Teaching of Ideals*.

Churchmen have passed the "sectarian" stage in Christian work. They have also relegated doctrine to a secondary place in human service. The spirit of inquiry in all sacred subjects has been substituted for the voice of absolute authority. Christians are learning that the greatest resources they have are little children and that the future of Christianity depends upon a more adequate treatment of the native rights and capacities of these growing souls. Since Horace Bushnell, a great army of prophetic leaders has arisen in the church to call Christians from a fruitless devotion to doctrinal systems, to enlist them in a vital program of Christianity that will serve the social purposes of American boys and girls.

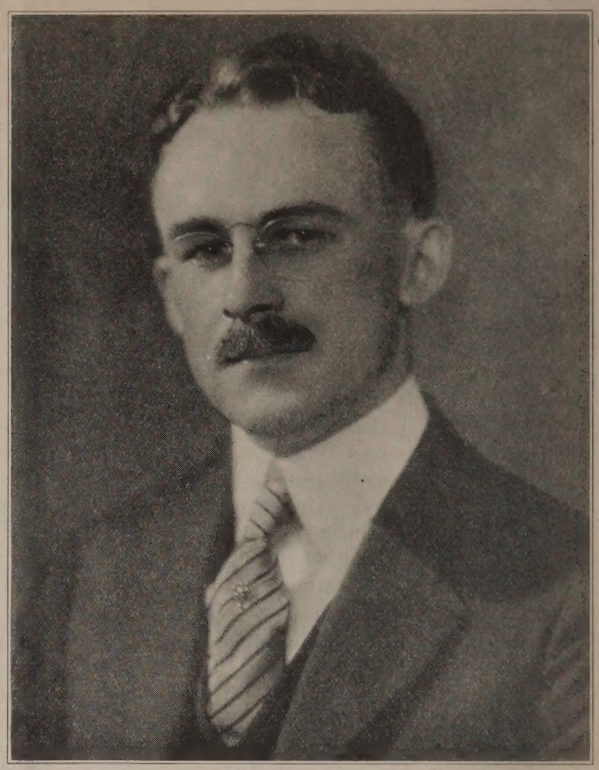
The little child has led secularists and religionists into conference. State and church must fraternize in a democracy. Herbert Hoover, for the former, has been insisting upon "the inspiring of ideals" in the schools of the nation. George A. Coe, for the latter, has been calling the churches to champion the life-interests of children. The N. E. A. and the R. E. A., independently, have placed "character" near the center of their educational program. The International Council of Religious Education has sponsored a similar movement through the Proposed International Standards. Local churchmen and schoolmen, whose interests are in an enriched community and a better world, have associated in the prosecution of "character education" in their school systems. The day has arrived when the leaders of youth are getting together in an experience-centered philosophy of education, in order that the special values of state and church may be more happily related for a higher human culture.

—DR. STEWART G. COLE, *Crozor Theological Seminary, Chester, Pennsylvania.*

That They May Be One

By Samuel McCrea Cavert

One of the General Secretaries of the Federal Council of the Churches of Christ in America



ON THE last night when Jesus was with his disciples, the thing that he prayed for most was that they might be one. This was no ordinary occasion; it was a farewell gathering—a time when one has no thought for casual things but only for what lies nearest to one's heart. Not once, but again and again, at this most crucial hour of his fellowship with his disciples, do we find him giving expression to the great concern, "that they may be one."

And Jesus apparently felt, too, that there was some close connection between the unity of his disciples and the winning of mankind to him. For we find him not only praying "that they may be one" but also adding: "*that the world may believe.*"

When we hold up the Church of our own day to this ideal of our Lord, we cannot escape the conclusion that we have far to go before his prayer will be fulfilled. For at least five major reasons a greater unity among the Churches of Christ is essential to their filling their true place in human life today.

In the first place, united action always carries with it a deeper and more compelling evangelistic quality than denominational action alone can ever have. For the only thing that any church has which is worth converting anybody to is the same as other churches also have. Merely as separated denominations, and nothing more, our witness has to do with minor matters—certain forms of government, certain conceptions of the sacraments, certain preferences in worship, certain accidents of historical background. But whenever our denominations act *together*, then they testify to the supreme realities—to the one God who is Father of us all, to the one Lord Jesus Christ whose disciples we all are, to the one path of loving service in which we all seek to walk.

Secondly, the churches must act together if they are to have any mighty influence on public opinion in behalf of social righteousness. Dean Hodges used to say, in his whimsical way, that he imagined the devil did not take much alarm at seeing a Presbyterian middle finger or a Methodist forefinger, or an Episcopal thumb stuck out at him. If the forces of evil really took to flight, the Dean added, it was when all four fingers and thumb were gathered up compactly into a serviceable fist. What the clergyman thus said in a homely fashion, a distinguished layman and discerning observer of modern life, Glenn Frank, recently put in the form of a timely warning: "Protestantism must attain an increasing unity or it will exert a decreasing influence."

In the third place, a more efficient distribution of our religious forces is imperative and can be secured only by systematic cooperative arrangements. Who that has seen the half-dozen struggling churches in one small town, all competing with each other for support, can fail to realize how an over-eager denominationalism has proved a positive hindrance to the spiritual life? As someone has put it, "Many communities are at present cursed with so many churches that they are blessed with hardly any religion at all." To make matters still worse, there are other areas as sadly under-churched as some are over-churched. Overlapping and overlooking, "the twin evils of Protestantism" cry aloud for us to heed our Lord's prayer for unity.

Fourthly, a far greater measure of cooperation is demanded for the sake of practical effectiveness in our daily work. Our tasks are not those of one church, they are shared with other churches and can be carried on more successfully in union than in separation. In the primary responsibility of winning men and women to discipleship to Christ, it has been demonstrated that every church is immensely reinforced when the churches of the community join at one time in a concerted appeal. Methodist Sunday school teachers and Presbyterian require the same training. The research in current social and international problems which the Baptist minister needs, if he is to hold up all public issues to the light of the teaching of Jesus, is identical with that the Congregationalist needs. And not a few important functions can never be fulfilled at all except in cooperation. The board of education of a city can not be expected to deal separately with a score of different

(Continued on page 46)

Interdenominational Cooperation in Religious Education

By W. A. HARPER*

IF SIN be the backward pull of an outgrown good, then the frantic efforts of the strict denominationalists of the United States to strengthen their sectarian positions since the World War is the outstanding organic sin, institutionally speaking, of our day. The fine spirit of cooperation displayed by various agencies that undertook to serve the moral and religious interests of the American expeditionary forces was too much for denominational leaders. So they wrecked the Inter-church World Movement, while ostensibly supporting it. When the Universal Conference on Life and Work was called in Stockholm, it was but natural for another conference to be called of the Universal Church on Faith and Order in Lausanne. These denominational leaders have used the Federal Council to offset the growing sentiment on the part of the laity of the church and of a considerable number of the ministry by calling first a Conference on polity, by which denominations would alleviate so far as possible competitive efforts and divide up the missionary fields among themselves, taking care, however, that the integrity of the denominations should not be jeopardized. As if this were not enough, the Federal Council in preparation for its quadrennial session this fall has sent out a call to denominational leaders hoping that they will not go too far with their Christian union programs until the whole matter has been discussed by the accredited denominational representatives to assemble in their session. Some of us will remember too that at the Birmingham session of the International Council of Religious Education it was impossible to get the resolutions committee to present any recommendation expressing the hope that weekday religious education would be undertaken on a cooperative rather than a denominational basis.

This is nothing new in the history of Protestantism. Every time a proposal has been made for the union of Christ's followers those who oppose the movement have not done so openly for the most part, but covertly by making a counter-proposal which looked like union, but was really designed to abnegate it and had the effect not only of nullifying it, but even of entrenching the denominations more strongly in their sectarian positions.

But all these efforts are bound to fail. They are bound to fail because they are opposed in spirit, in method, and in purpose to the prayer of Jesus for the oneness of his followers and we must sooner or later come squarely to face the fact that when we oppose Christian union, either openly or covertly by offering substitutes, we are really denying Jesus his Lordship. There are evidences, many of them, in America today that Christian leaders have seen the inescapable decision at which we must arrive if we are to remain Christian, and these leaders are stirring the hearts of the people on behalf of Christian union. There is no question in my judgment that ultimately we shall have Christian union for the major part of Protestantism in America in the next generation.

*Dr. Harper is President of Elon College, Elon College, North Carolina, and General Secretary, Christian Education Department of the Christian Church.

General Agencies in Religious Education

We have four recognized general agencies operative in the field of Religious Education. These are the Council of Church Boards of Education with special emphasis on the college area; the International Council of Religious Education with special emphasis on the local church and community areas; the Religious Education Association, emphasizing the whole field in an independent and scientific manner; and the Department of Christian Education of the Federal Council of Churches with its functioning area not accurately delimited, at least so far as the other agencies in the field are concerned. In addition to these four agencies, the National Education Association is deeply concerned for character education. There are also quite a number of other agencies concerned in the field of character education, but those that have been mentioned are the accepted and accredited agencies.

In general it may be said in respect to these agencies that they should coordinate and integrate their work so that they may present a united impact upon the moral and religious problems of our times as they affect churches, communities, denominations and the multiform social interests that minister to our life.

The International Sunday School Association to which the late Marion Lawrance devoted the great energies of his mind and heart and which is now merged with the Sunday School Council into the International Council of Religious Education, achieved two notable things:

The *first* of these was the creation of lessons to be used by all denominations cooperating in the Association. We know now that a mistake was made in making these lessons uniform for all ages, but nevertheless the achievement in this direction is one of the crowning events of Christian accomplishment in American religious statesmanship and we are beginning to see the consequences of such constructive effort.

The *second* achievement of the International Sunday School Association was its convention system, whereby all those who believed in the work of the Sunday school in townships, in counties, in states, in the United States and in America were brought together on a territorial basis according to these several territorial divisions. In these various conventions they discussed their common interests and acquired the habit of thinking together about the issues and problems of the Christian life.

We cannot praise Marion Lawrance, W. C. Pearce and their associates too highly for the by-product of their Sunday school effort, a growing sense of the common interests involved in the religious education of the American people.

Two Types of Cooperation

Two types of cooperation have been generally recognized and insisted upon in the field of religious education. The first of these has been of the local church and community type. Opposing this plan in many cases was the second type which we may describe as cooperation at the top or general cooperation. The denominational leaders with certain objectives to be achieved in their several communions have felt themselves to be under absolute necessity to hand down certain programs and instructions to be followed diligently, or at least incorporated in the programs of their local churches. It is plain, therefore, that any method of cooperation that tends to be real rather than perfunctory in local churches would be equivalent to throwing a monkey wrench into the highly organized ecclesiastical machine.

In spite of this opposition from denominational headquarters, however, the number of local communities where cooperation in religious education and in other church functions has become organic has steadily increased. And today we have more than a thousand outstanding community churches, to say nothing of federated churches and union Sunday schools. Local churches have often found it very helpful to undertake their leadership training work on a community or interdenominational basis. The same should be true with reference to the daily vacation church school and the weekday religious school. It begins to appear that local cooperation will hasten the day of general cooperation and of Christian union at the top, and this is as it should be.

Growing Interest in Religious Education

One of the most significant movements in our day is found in the growing interest in religious education in the technical sense and in the study of the Bible as the basis of the Christian life. Religious education as a credit course in colleges began in Drake University in the fall of 1909 when Walter S. Athearn began offering courses in religious education credited toward the A. B. degree. In the following year Transylvania College through its College of the Bible began crediting courses in religious education toward the A. B. degree. Some seven years prior to this the Hartford School of Religious Education was offering courses in religious education, not for undergraduate credit, but on a professional basis.

Since then the growth of instruction in Bible and religious education has been pronounced. The survey which I have made of this matter during the fall semester of 1927, covering 922 institutions,† reveals: 239 institutions having separate departments of Bible; 72 institutions having separate departments of religious education, with 61 of the number also having separate departments of Bible; and 218 institutions having combined departments of Bible and religious education—a total of 468 separate institutions having departments of Bible, departments of religious education and departments of Bible and religious education in combination.

It seems safe to predict that instruction in Bible and religious education will show a decided growth in the next decade. Particularly is there need of such growth in the four-year teachers' colleges. Strange it is that we have not sensed the strategic importance of these institutions equipping so large a proportion of our teachers, as training centers for religious leaders. There should be a department or chair of religious education, conceived as "the theory and practice of teaching religion" and as "the process by which we learn how to live with and for each other and unto God," in each of these institutions, and it should be maintained at public expense.

Further Avenues for Cooperation

In addition to the methods of cooperation suggested for local church and community situations and for the general agencies of religious education mentioned above, I would make certain suggestions in the realm of higher education.

In the *first* place, in addition to bringing denominational colleges to the point where they offer the possibility of a major both in Bible and in religious education, I would urge that the state institutions offer at public expense, a major in religious education defined as "the theory and practice of teaching religion" and that they secure voluntary agencies to offer, on bases which they can accredit, courses equivalent to a major in Bible. We have Foundations in several places now doing this.

My *second* suggestion is that there should be a church of Christ on each American college campus. Membership in this church would be open to professors and students alike. Those who have professed or would profess faith in the Lord Jesus should be eligible to its membership, but their membership in other churches should be unaffected by their relationship to the campus church. The campus church should be independent of denominational connection, and should be locally controlled.

My *third* suggestion is that denominational theological seminaries should be done away with and that we should have only interdenominational or union seminaries. There is no more need for a denominational theological school than for denominational law, medical, or engineering schools. When young ministers enter upon their professional training, the only excuse for placing them in denominational institutions is to perpetuate sectarianism, is to defeat the prayer of Jesus for the oneness of his followers, is to delay the consummation of a perfected cooperative movement in the realm of the Christian life.

Underlying Concepts

Underlying this entire discussion is the conviction that *the way to cooperate is to cooperate.* The technique of thinking together is exceedingly simple. Persons of various ideas gather and talk themselves to a common viewpoint. The technique of working together is similar. People who are interested in a common enterprise embark upon it and before they know it they are working together in genuine sympathy and understanding.

Another concept underlying this discussion has been implicit throughout. Let us now raise it to consciousness and make it explicit: *economic* considerations alone will effect the break-down of our competitive and sectarian methods of dealing with the problems of religious education. It is not too much to say that the Protestant Reformation was a revolt of the laymen of the Catholic Church against a too expensive ecclesiastical machine. Martin Luther may not have been aware of this, but the ground was prepared for his theological revolt because the church was economically oppressive. Our churches are now in debt. They are demanding ever more and more funds. There will, one of these days, be laid a straw on the camel's

(Continued on page 45)

†Taken from the manuscript of a book entitled *Character Building in Colleges* to be published for the author by the Abingdon Press in September, 1928.

Where Do Your Pupils Live?

By Erwin L. Shaver

Secretary of Leadership Training for the Congregational Education Society, Boston, Massachusetts

Photo, H. Armstrong Roberts

DO YOU KNOW THE HOME ATMOSPHERE OF YOUR PUPILS?

SOME church school leaders teach *lessons;* others teach *pupils.* By this we do not mean to say that the latter ignore the use of materials or good teaching procedures. The point to be emphasized is that they constantly keep in mind the needs, interests, capacities and individual differences of their pupils as they seek to develop in them the Christian way of life.

When one is teaching arithmetic, geography, language, the history of the Hebrew people, or the memorizing of the Lord's Prayer, or the Beatitudes, it does not make quite so much difference whether the teacher knows all about Johnnie or Mary. But when one is trying to make of Johnnie or Mary a boy or girl who thinks, feels and acts as a follower of Jesus every day in every life situation, it is not so simple. In every type of school today teachers are devising ways and means of learning in intimate detail about the lives of their pupils. The colleges are being severely criticised for their mass education and the tendency of professors to become so immersed in their subjects that they cease to be friends of their students. Not long since I visited a "nursery school" conducted as an experiment in connection with a state teachers' college. One of my outstanding impressions of the visit was the amount of information which the teacher was securing from the parents about the details of the little children's home life.

If teachers in other types of schools, public and private, which are just awakening to the importance of character in the educational process, see the necessity for knowing where their pupils live, how much more should we, who are from the very beginning committed to the aim of character development on the Christian level, make this our first step in the process?

Where Do Johnnie and Mary Live?

Let's see where Johnnie and Mary live. They usually live in a *home,* if in their case there is enough family fellowship left to make what may be called a home instead of a parking place. What do we as teachers know about those homes? Have we ever visited them? Have we conversed intimately with father and mother about their children whom we are helping them to develop? Do we know the atmosphere of the home, its individual members and their views of life, the comforts and necessities or lack of them that it possesses, the daily routine or absence of it? These are questions we should ask ourselves.

Johnnie and Mary are to be found on some kind of a *playground* a large share of their time. With all due respect to our forebears, who looked upon play as a necessary evil, let us say that children ought to be found playing, if the play experiences are supervised to the end that they may make strong bodies, keen minds and above all high ideals. But what kind of amusement and recreation do our pupils have? Do the little ones begin their use of leisure time by quarreling and fighting over the tools of play because father is at work or on the golf links with his older pals and mother is too busy in the kitchen or at "a bridge"? Are the early adolescents being allowed to go to the movies regardless of what they may happen to see just because it's less troublesome to say "yes" than "no"? Are the young people having the privilege of the family car for long, reckless rides to haunts which their parents never frequented and which they may know very little about? These are things every church school teacher should know, not guess about with the vague hope that his boys or her girls are not having that kind of play.

Our Johnnies and our Marys also go to *school.* Yes, we used to go to school; we know their difficulties with the three "Rs." Do we? How the schools have changed! Those of us who occasionally observe school work know more and open our eyes at the new developments in courses, in teaching methods and the range of extra-curricular activities. Wouldn't it be a good thing to get acquainted with the public and private school teachers of our pupils and learn what they have discovered as to their dispositions, habits, interests and daily program in their general education? I visited an eighth grade class the other day. Immediately in front of me on a boy's desk I spied a stack of

reference books, the most prominent of which was that large volume, *The Nature of the World and of Man*, which we thought only adults with "highbrow" tendencies ever perused. Is it any wonder that our boys and girls either openly disdain or respectfully act indifferent to our efforts of a question-and-answer type in Sunday school?

In thousands of our communities many of our older pupils and sometimes our younger pupils go to *work*, at least during the summer vacation and after school hours. What do we know about that work? What do we know about its difficulties and dangers? What about its moral effect, which may be undermining all that we are doing and more besides? If it is something in which the boy or girl is finding an opportunity to invest creative powers, can we talk to him about it with interest and intelligence? And what about those countless numbers of our pupils of the over-privileged classes who are learning, because of comfortable and even luxurious homes, that work is beneath them or consists of "doing the other fellow before he does you"? Surely here are things we ought to know about the pupils we try to teach in that brief period given to us.

Getting on the Inside

But granted that we ought to know our pupils before we try to teach them, what can we do? Here are a few ways in which we can find out where they are living. The first and most important way is the simplest and yet the least practised. It is that of making the first-hand contacts we have been discussing. The good teacher must and does visit the homes of his pupils. Even if the parent neglects his Christian duty of inviting the church school teachers of his children into his home, it is not beyond the bounds of propriety for the teacher to call and get acquainted. The mutual task in which they are engaged demands an exchange of confidences and plans of work. Whenever a teacher takes a new class, he should make at least one round of visits to the homes of his pupils. Then there will be other visits upon important occasions and especially at those times when the pupil is facing crises. The teacher should come to be viewed as a close friend of the household and not as an outsider.

The teacher should also share in the play experiences of his pupils. There are times, of course, when he should not enter into their games. But in spirit he should be a member of the group and upon certain occasions play with his young friends. He should attend their football and other games. He should take them on hikes. He should have an occasional social for them at his home, at the church or at the homes of the members. He should do all he can to bring pressure to bear upon those responsible for his pupils' play life to the end that every play experience is wholesome and character-building.

The teacher can also go to school! This in two ways: First he can make an occasional visit to Johnnie's and Mary's school house and get acquainted with the teachers and the program of work. But even more important than this is the opportunity he has of developing an open mind and keeping on with his own education. We have discovered the fact in recent years that adults can learn! What an encouragement for most of us. And what an obligation the discovery involves for the teacher of a wide-awake church school group to keep abreast of the times and acquire the new knowledge which his pupils are getting in their public and private school life.

The world of work, too, must be a common experience for teacher and pupil in the church school. If Johnnie or Mary is working, whether it be on full time or on part time, the teacher would do well to visit the place of employment and come to know the employer. The teacher who does this can make the lessons vital and practical. He will have points of contact vastly more effective than "Where did we leave Moses last Sunday?" Above all he will become an interpreter of life and that important part of life which we all ought to understand, the investment of our physical and mental powers in creative production and the distribution of those things which are "goods" for all our fellow men.

There are also some indirect ways in which teachers can come to know their pupils better. Every teacher will profit by a study of psychology from the standpoint of the development of a Christian personality. It is also a good thing for teachers to read the biographies of great leaders, especially Christian leaders, to obtain ideas and to appreciate how boys and girls really act. It will do no harm and may do much good for church school teachers to read such exaggerated stories as those of Tom Sawyer and Penrod, for their very exaggeration is needed to overcome the staidness of our adult habits. We should read some of the books which our boys and girls read and see some of the plays which our pupils see to acquire their viewpoints and mold their ideals. A number of teachers in my training classes have found the collecting of cartoons portraying child life a helpful reminder of the fact that they were once youthful and had certain ideas, emotions and habits.

A few further suggestions may be given to aid in discovering one's real pupils. In addition to casual questions in class and in private conversation designed to bring the real problems of pupils to the fore, a teacher can often make good use of questionnaire blanks which are being developed by the International Council and other agencies. Sometimes a book handed to a pupil with the suggestion that he read all or a certain portion of it results in a later conversation which opens up many points of contact. A few teachers have found it profitable to keep a notebook in which they have recorded their impressions of their pupils; others have succeeded in getting parents to keep such notebooks for them, especially in the case of younger children.

An Experiment in Pupil-Discovery

The reason for the experiment was the problem discussed in this article of how to get teachers first to discover where their pupils were living and then to select their teaching materials and methods accordingly. The experiment was based upon the use of three types of blanks; one a general information blank, another a blank for reporting bi-weekly upon the pupils' interests and activities and a third blank for reporting any perceptible changes. These were to be filled in by the parents and returned for the teacher's use. The teachers were first taken to visit in the homes of the pupils and the use of the blanks was explained.

The outcomes of the experiment were not tabulated statistically, but sufficient results followed to warrant a belief in its effectiveness. Some humorous incidents were reported. One mother reported only after considerable urging the fact that "John hadn't done much out of the ordinary the past week except to try to set fire to the neigh-

(Continued on page 46)

A Program for the Religious Education of a Community

By HERMAN HARRELL HORNE

WHAT ought the religious education of a community to be? For our purposes here a community will be thought of as any social grouping facing a common need with a common purpose.

The following are the elements of a program for the religious education of a community as we conceive them.

The Home

All religious parents must take it upon themselves afresh to bring up their children in the nurture and admonition of the Lord. The home is the basic institution of society. There are many forces, some insidious, that would undermine the home of today. Those who know that domestic affection is the foundation of the home, as the home is the foundation of society, must rally in defense of the home and must also utilize the home's religious resources. The home can be saved when it becomes a means of saving.

The Church

This whole program is inspired by the church. The following five phases represent its more immediate work.

I. *The Pastor*—The pastor should himself be a leader in the field of religious education, or have an assistant as director of religious education. The educative element, that is, instruction made effective in feeling and conduct, should pervade, but not dominate, all his ministry. He should be a student. The live issues in practicing Christianity in the community should be his themes. The Scriptures should furnish the solution of these issues. And the church should provide both the pastor and congregation, and the Sunday school with a growing circulating library in the new specialized field of religious education.

II. *The Sunday School*—Five things just now should be stressed in our Sunday school program:

(1) A model demonstration class should be run all the time in any given community. The teacher of this class might well serve several churches in succession. The work of different grades should be demonstrated in order. The pupils should be drawn from the school in which the demonstration class is being held. Teachers in training and substitute teachers should observe this work in process. The teacher of this class should be the director of religious education, or a good teacher from the public schools, or some specially employed person.

(2) Every Sunday school should have a training class. This class should supply substitute teachers. It should be taught by an expert or near-expert in teacher training. The aim should be not to teach but to train in teaching. The theories which are practiced in the demonstration class should be carefully expounded.

(3) Every Sunday school should have a young people's department. This department should solve the problem of keeping the adolescents in the Sunday school. This can be done by good organization, effective work done by the young people in the community, and a real study of the problems in the lives of young people, and suitable rooms in which to meet. This last is a necessity. The work of the young people's societies should head up in this young people's department of the Sunday school. A part of their work should be a dramatic society presenting good plays, dramatizing the Bible stories, giving tableaux, and putting on pageants showing the progress of Christianity in the conquest of the world. Another part of the work of this department should be a study of the questions of Christian marriage in all its phases.

(4) Every Sunday school should have a parents' class in which the questions of the Christian home and the right rearing of children should be thoroughly canvassed. This class should enrol all the parents of the church having young children in the home.

(5) The study of missions should be a phase of all class work in Sunday school and also should specifically engage one class of young people. The youth of our day lack a great challenging purpose in life. It should be a part of the work of the Mission Study Class to present the challenge of service in the mission field to every young Christian of the church. One phase of mission study may well be that of inter-race relations.

It will be seen that our conception of the church makes it the center of a great religious university for the community where every person may be practicing and studying the way of the Kingdom of Heaven on earth. The housing and equipment should be adequate and, to accommodate large numbers, successive hours for different groups should be used.

III. *The Midweek Service*—This meeting should be the laity's opportunity to express itself on the theme of the Sunday morning discourse. We need another Protestant Reformation to declare the layman's independence of the clergy. The laity is becoming increasingly educated. It should make itself heard more on the Christian way of living under modern social conditions. Let the pastor open the problem and suggest the Christian solution in his Sunday sermon. Let the laity come together in the midweek meeting to consider how it works, to present the difficulties they face in making it work,

Among the Conclusions Presupposed in this Article are these:

There is great need for religious education in America today.

Religion has power to match the need.

The nature of religion is such that in a measure it can be taught.

Religious education is indispensable as the completion of all education.

There are sound American principles concerning church and state within which we must work and upon which we must build.

The initiative must remain with the denominations, cooperating when desirable under stress of community need and in the interest of economy and efficiency.

HERMAN HARRELL HORNE, PH.D., LL.D.,
Professor of the Philosophy of Education, New York University, New York.

and by conference seek the true and practical solution. "He that doeth the truth cometh to the light."

IV. *The Weekday Religious School*—Every community should have a weekday religious school. This school is intended particularly for the children attending the American public school where, though under religious influence, they receive no systematic religious instruction. This school is conducted on time released from the public school program or on out-of-school time. It may be held in a church or other building convenient to the school. It may be conducted by one church only, by all churches of one faith, or by all churches of different faiths willing to cooperate in a given community. This school should employ its teachers and the teaching should be as good as that provided in the public school. The American democracy needs religion as well as morality as a basis for good citizenship. This weekday religious school supplements the work of the Sunday school. There is no competition as the field of religious study and practice is exhaustless.

V. *The Daily Vacation Bible School*—This school profitably occupies free time in which many children suffer demoralization in the streets. Every community of sufficient size should bring its children together for work, study, and play during the forenoons of the long vacation. There is no injury to health and much benefit to character. The light schedule of work with classroom freedom allow fine results to be obtained. Concentration of interest in this school makes living according to the Bible way possible.

The Public School

There are many religious resources in the public school now only partially utilized. In most states the Scriptures may be read and devotional exercises held at the beginning of the school day. What we need in the American public school is not the teacher of religion but the religious teacher. The religious teacher is one who handles all truth reverently, who senses the presence of God in the daily round and the common task of school life, who can assist boys and girls to harmonize their knowledge of science with their experience of religion, who can convey an appreciation of the spiritual truths which make literature great, who can present the moving force of religion in human history, and who can associate religious convictions with moral conduct. The public school should not be misused to proselyte or indoctrinate, nor on the other hand, should public school children be deprived of their birthright of religious inheritance.

The Parochial Schools

Our laws guarantee the right of the parochial school to exist. The state can compel attendance at school but it cannot usurp the parents' right to select the school. Parochial schools must equal in quantity and quality of work that done by the public schools. Whether Lutheran, Anglican, Catholic, Jewish, or other, these schools aim to give the religious interpretation of life. Their support is voluntary and is derived from those who pay their share of taxes to support the public school which their children do not attend. Such conviction and devotion command our admiration and respect. It would be fatal to the Americanizing program of our public school system if each religious faith withdrew all its children from the public school but of this there is no likelihood. Meanwhile the principle of the parochial school is to be maintained.

Supplementary Agencies

As aids in the building of worthy character we welcome the supplementary Christian, social, and civic agencies, such as the Y. M. C. A., the Y. W. C. A., the Y. M. H. A., the Boy Scouts, the Girl Scouts, the Camp Fire Girls, The Woodcraft League, and others. These all have worthy aims. And they all require proper leadership. It is part of the business of a community program of religious education to discover and train religious leaders for these movements.

The Community Training School

Here is the very center of the program for a trained religious leadership in a community. All the religious workers hitherto named have a relation to this central training school. It requires the best instructors that can be had. It may have to import them from a neighboring Christian college or university. Here gather all the Sunday school teachers and other religious workers of a community to consider how to teach religion most effectively. This enterprise is usually too big and too expensive for a single church or even the churches of a single faith in one community to undertake. To the extent that cooperation among the different churches is possible, it should be utilized to plan and to finance this school. Those who attend it should be real students, whose attendance is kept, whose work is graded, and to whom suitable certificates are awarded through arrangement with the International Council of Religious Education. From this school will come the inspiration and guidance for all the forces of religious education in the community. In favorable cases it may be conducted by the department of religious education in a university and suitable academic credit allowed for it.

Recreation

People will be amused and they will play at something. This is the necessary recreational element in life. But how they will be amused and at what they will play depends upon the patterns of social behavior that are formed and are being formed in any given community. These patterns are amenable to control. Places and palaces of amusement, playgrounds, and stadia are now among the conspicuous sights of any large community.

All recreational activities should be properly motivated. It is a problem for community cooperation to provide the good and keep out the bad. The bad can not be eliminated unless the good is provided. The children of this world are often wiser than the children of light. Religious, educative, and historical "movies" should be provided. Outdoor and indoor sports and socials should be supervised.

Conferences and Conventions

These should serve as a clearing house for experiments and ideas. They should grow out of the needs and problems of the community. There should be conferences for pastors, for Sunday school superintendents, for leaders of young people, for parents, for public school teachers, for recreation leaders, for others interested in particular phases of religious work. The annual Sunday school convention should bring before the whole big community new ideas and values, that is, the application of the ancient Christian principle to our new personal and social situations.

Indeed, here is challenging work enough. With some such program as this, modified to suit local needs and conditions, the churches can remove some of the criticism that they are not socially efficient and can play a large part in bringing the answer to the prayer, "Thy Kingdom Come."

How shall we start? One person is enough to begin. Organize with others like-minded into a Community Council of Religious Education, make a survey of the community needs, and begin at some one point where the need is great and there is prospect of success. One of the papyrus sayings of Jesus discovered thirty years ago is this: "Wherever there are two they are not without God, and wherever there is one alone I am with him."

Near East Relief in the First Century

By HAROLD McA. ROBINSON*

IT IS not generally appreciated that Near East Relief has been in business since the first century A.D. The first campaigning for funds was undertaken in the four Roman provinces of Achaia, Macedonia, Asia, and Galatia. Within this territory much of the Near East money of the twentieth century has been expended. In a way, twentieth century Near East money is bread cast upon the waters of the first century.

The head and front of the first Near East campaign was a Jew, born in Tarsus in Cilicia. On a visit to Jerusalem, in a period of great economic distress throughout the whole of the Near East—not Palestine alone—he had been gravely admonished that he "should remember the poor" in Jerusalem. In reference to that admonition he wrote, "which very thing I was also zealous to do." And the deeds of this Tarsian Jew matched his promises.

For years, in the midst of startling adventures and ever-increasing burdens, the first Near East Relief was on his mind. The project of carrying relief from the Gentile churches of the four provinces, to the mother church in Jerusalem, became one of his major interests. He planned the campaign. He traveled in its interest. He wrote letters hither and thither throughout the provinces in which the funds were being raised. And in these letters, along with other matters of weighty importance, he developed in connection with the first Near East Relief the principles of Christian giving which have been normative for the church ever since.

At last, when the collection had been raised from the poverty-stricken provinces, this Tarsian Jew, whose Roman name was Paul, prepared to carry the money to Jerusalem with his own hands, taking with him a delegation from the provinces. He cancelled his first sailing because he unearthed a plot to kill him on board. His associates tried to dissuade him from going to Jerusalem at all, because of the danger to his life. He insisted on going, was arrested, held in confinement at Caesarea for two years and was finally taken to Rome for trial—all in connection with the first Near East Relief.

NOW there are several striking things about this first Near East Relief. It originated in the physical need of the poor in Jerusalem. Twentieth century Near East Relief originated in the impulse to minister to the physical need of the Near East. But to Paul's mind, this ministry to physical need was not the most important part of the enterprise. Notice that the amount of money raised is never mentioned. That was not of the first importance! Notice also that while Paul's epistles written during the period of campaigning contain abundant reference to the campaign, and while Luke describes the journey to Jerusalem with the collection, in great detail, he says not one word about turning the collection over to the authorities in Jerusalem, or about the good that was done with the money among the poor Christians in Jerusalem. The important thing about the first Near East campaign was its effects upon the givers of the money! When the collection had been raised, the major benefits of the campaign had already been enjoyed by the givers, before ever one farthing had been expended to relieve the need which was the first object of the campaign.

As it was with first century Near East Relief, so it is with the twentieth century Near East Relief. The poor in Jerusalem benefited by first century Near East Relief; the orphans of the Near East have benefited incalculably by twentieth century Near East Relief. But the great achievements in both centuries are spiritual, and they are achievements not so much in the lives of those to whom the relief was given—immense as these have been—but in the lives of the givers.

Spiritual gains like the gains which have accrued to the Christian churches of America—and of the world—through twentieth century Near East Relief are hard to appraise, as are all spiritual benefits. Who can say what it has meant to the spiritual outlook and the spiritual appreciation of millions of American Sunday school leaders and Sunday school members to have participated over a term of years in this great unselfish movement for the relief of suffering in Bible lands? It has brought the Near East nearer to America, as first century relief brought the mother church at Jerusalem nearer to the Gentile churches in the provinces. It has widened sympathies and deepened understandings, while it has broken down prejudices and removed barriers to the full sweep of Christian interest.

Who can appraise the effect, not alone in America, but throughout the world of the observance of Golden Rule Sunday? Think what the meanings and implications of the universal observance of this holy day are in the celebration of sacrifice for the sake of others and in honor of the great Christian principle of the Golden Rule. It is thrilling to look into the future of the Kingdom of God through the lens of this first day in which this great rule of the Christian life is symbolically honored by the children and youth, by the older generations of so many nations around the world.

AND now the term of the twentieth century Near East Relief organization draws to a close, with the accomplishment of the immediate purpose of the organization; just as Paul's organization closed its work with the delivery of the collection to the authorities at Jerusalem. Organizations come into being, do their work, and then pass out of being—but if their objectives have been spiritual, their work goes on forever. Who can say what Paul's campaign has meant to the Christian church? Who can say what the Near East Relief movement, under different conditions, and in an entirely different setting, will mean to the advancement of the Kingdom of God in our day and generation, and in the day and generation of those children and youth of America in whose lives the great spiritual objectives according to Paul's interpretation—have already been accomplished in a measure which promises great things when the leadership of the American Christian churches falls into their hands.

*Administrative Secretary, Board of Christian Education of the Presbyterian Church, U. S. A.

Does This Give You An Idea?

By PAUL H. VIETH

A Church School with a Chapel

ONE of the most significant developments in religious education in recent years is the great emphasis upon worship. Many church schools are greatly handicapped, however, because their worship services must be conducted in rooms which are unsuited to such use. The above chapel was designed especially for church school use and is used by junior, intermediate, and senior departments on Sunday morning. The time schedule of this church school is so arranged as to make possible this use by three different departments, each at a different time.

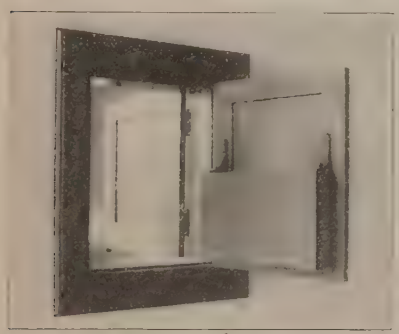
It will be noted that the chapel is of Gothic design. The seats are chapel chairs and they are made two inches lower than standard adult chairs.

This chapel is that of Trinity Methodist Episcopal Church, Springfield, Massachusetts, and the picture is used by courtesy of Warren T. Powell, former Minister of Education of this church.

A Classroom Servidor

WHO has not experienced the annoyance of having the church school secretary come into the class just when such a disturbance was least desirable! Yet the secretary must get his work done. This picture shows the solution.

The servidor is framed in the wall just like a window, only smaller. The teacher has a key to the inside door and the secretary has a key to the outside door. Class records



and supplies may be placed in the box at any time before the class period (the secretary can do the major part of his work during the week if he desires) and removed by the teacher as needed. When the record has been marked, it is returned to the box and collected by the secretary at his convenience.

The servidor was supplied by the same mill which made the other woodwork for the church. The framed opening is twelve by sixteen inches. The box for supplies is fastened to the outside door and is ten inches wide, seven inches deep, and three inches thick. (By courtesy of University Church of Christ, Des Moines, Willard M. Wickizer, Director of Religious Education.)

Permanent Screen for a Junior Department

THIS is the junior department assembly room of the remodeled Akron plan church building described in another part of this article. The screen is used for projecting by means of lantern slides the entire worship service for this department. No hymn books or Bibles are distributed. The lantern is placed in the corridor and the light projected through small movable sections of a rear center Gothic window. Thus it is possible to conduct an entire service without spoken announcements and in such a way as to call forth immediate response from the pupils. The beautiful ecclesiastical windows with cathedral amber glass nicely lighted from the corridor give this room a dignified churchly atmosphere.

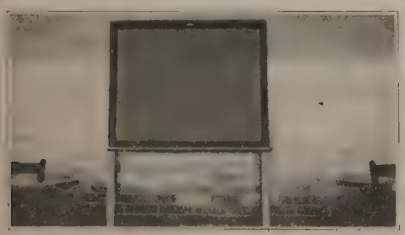
This is an example of the variations from the usual order of things which may be worked out by giving a little thought. A deadening sameness characterizes most of our worship programs. This is true geographically, from Maine to California, and chronologically, from September to August. What is *your* particular opportunity for introducing stimulating variety? Perhaps your very handicaps will offer an avenue to a more successful program! (Photograph and descriptive matter furnished by C. Melville Wright, Director of Religious Education, Bloor Street United Church, Toronto, Ontario.)

Desk Chairs for Pupils

ONE of the greatest handicaps to a high grade of educational work in the church school is found in the prevalent unsatisfactory classroom furniture. An increasing number of churches is finding the desk chair type of equipment the most satisfactory. By this plan each pupil is provided with his own individual working space. He has a place in which to keep the materials he is not using. The class arrangement may be changed at liberty to suit the purpose for a given session. It becomes easy to adjust the assignment of furniture of a school to suit the sizes of the respective classes. All of this constitutes a great advantage over the prevailing folding chair and table type of equipment. Desk chairs of this type may be purchased at reasonable cost and constitute durable, permanent equipment. (By courtesy of Rogers Park Congregational Church, Chicago, H. Shelton Smith, Superintendent.)

A Convenient Blackboard

THAT problem of blackboards! Most church schools have few blackboards available. Most teachers do not know how to use them if they have them. Many classes meet in such rooms or such sections of the assembly room as to make impossible the fastening of a blackboard to a wall.

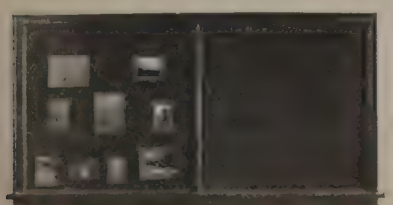


Here is a convenient way of meeting this problem. The blackboard is 3½ by 4½ feet and can be purchased for about five dollars. The legs are 1 by 2 strips screwed to the back of the frame and stained to match the woodwork. The board can be leaned against the wall or other convenient backing. It is light and easily carried. It can be moved from room to room as teachers may have need for it. A dozen of them can be stored in a very small space when it is desirable to have a room cleared.

A Combination Bulletin-Blackboard

THIS is one of the neatest and most serviceable articles of equipment we have seen. Every teacher needs mounting space as well as writing space.

This particular bulletin-blackboard is 9'9"x 4'7" over all. The two sections are of equal



size, being four feet square. The blackboard is of natural slate while the bulletin board is made of cork board linoleum. (By courtesy of University Church of Christ, Des Moines, Willard M. Wickizer, Director of Religious Education.)

The Metamorphosis of an "Akron Plan" Building

FROM the standpoint of the designers of the Akron type school this was a model, conforming to the requirements of Sunday school methods twenty years ago. From the platform, high and central, the superintendent could see and be seen in every part of the assembly room and from every corner of the twenty-four classrooms—twelve on the main floor and twelve in the gallery. His chief duty as superintendent was to conduct the "opening and closing exercises." Many were the devices necessary to hold the attention and carry through. On the main floor the classrooms were fairly satisfactory, but in the gallery teachers had to confront almost every condition which would make it difficult for them to teach. Pupils were arrayed on steps rising up five or six levels to large windows through which the light came directly upon the face of the teacher. Sliding doors separated the classrooms from each other and heavy velour curtains supposedly shut out disturbances at the front. There was no place for maps or charts, blackboards or any of the accessories of teaching. How leaders were able to carry on with such a measure of success as they attained is a wonder to all.

This illustration shows the "main school" of such a building completely transformed. Instead of doing what is usually done by putting across a floor and a ceiling making two distinct floors, both of which are generally unsatisfactory, the chapel has been made in the center of the main room, building up regular plastered partitions around the outer part of the gallery, making them to conform with the general architecture of a worship room, the fine Gothic windows at either side and at the rear giving a distinctly church-like appearance, and putting classrooms around the outer portion of the corridor above.

Alterations such as these are dependent for successful completion upon three forces within the local congregation. The teachers and officers must be convinced of the desirability of the changes and hearty in their enthusiasm to see these brought about. Further, the official board of the congregation must be fully persuaded as to the importance of the work among the children and young people. The architect must be not only an expert, but also openminded and sympathetically interested in religious education. (Photograph and descriptive matter furnished by C. Melville Wright, Bloor Street United Church, Toronto, Canada.)

"Freely Ye Have Received . . ."

What the Local Church Has a Right to Expect from the Cooperative Program in Religious Education

By Harold M. Gilmore*

PERHAPS the outstanding problem which confronts a church worker is to discover the most effective way of enlarging the program in his own church. We are fully acquainted with the meagerness of our present program as compared with the program of general education offered by the public schools. In attempting to provide an adequate program of religious instruction, however, we are confronted with many problems. One of the most fruitful sources of help to which we may turn is the International Council of Religious Education, and its state, city, and county auxiliaries.

The usual hour program on Sunday morning is woefully inadequate. Yet, after experimenting for five years with an enlarged program of three hours for the children's division of our church school, I feel that the International Council can help by suggesting workable programs, adequate instructional materials and proper methods for such a program. In the weekday field one turns again to the Council for leadership. After experimenting with local church and community vacation church schools I am convinced that the most efficient program can be maintained through a cooperative school directed by an interdenominational council.

Another discouraging feature of church school work is the lack of trained teachers and leaders. Here again we turn to the Council for help, not only through its international training schools during the summer but the community leadership training schools held throughout the year, and its standardization of all training work. The community school is usually superior to the school organized by one church because outstanding leaders of the various denominations and educators in the community will respond more eagerly to a community project than to a more limited local school. We have found this to be true also of leadership training institutes for children's workers, for young people, and for adults, because here again we have a wealth of contacts to draw upon, and it always proves a stimulus to have specialists who come from "other denominations," and a gain in inspiration from a new viewpoint.

When it comes to inspiring young people with the ideal of service, and training them for service in the local church, nothing can be more effective than sending them to one of the excellent Older Boys' and Girls' Camp Conferences conducted by the International Council.

A director or superintendent becomes so submerged in innumerable duties that he does not have sufficient time to give to experimental work and to the actual discovery through practical application of the most efficient means of achieving the goal of religious education. The International Council can help a local worker, as it does in such an excellent way, through its Department of Research, its *Journal*, and its other emphases upon higher standards of work. The church might well expect from the International Council the highest type of educational policy and program, determined by thorough investigation, experimentation and practical application.

THAT the church is failing adequately to reach the children and youth of its community was brought forcibly to our attention in a survey made in Denver this spring. We found that but 37½ per cent of the children and youth between the ages of 9 and 18 were being touched in any way by the churches. The question naturally arises what will become of the 62½ per cent? We made no attempt to evaluate the type of equipment or the program of instruction offered the 37½ per cent but from the facts secured in our very limited survey we were convinced that the churches were failing in a regrettable way to provide a program which adequately met the needs and interests of the children and youth of Denver. One would hope that, in the face of such a challenge and yet an apparent apathy on the part of individual churches, a great cooperative movement of churches through the Council might discover the actual needs of this and every other community and really attempt to correct this situation.

One looks to the Council with keen anticipation and expectation for an organization which will bring about a cooperative spirit of Christian brotherhood on the part of the many denominations in his city. We hope that through the Council there will come a merging of effort on the part of the denominations which will centralize thought toward the one supreme purpose of Christianity. Close cooperation with our own Council of Religious Education has demonstrated that the spirit which predominates is to forget denominationalism and center its efforts unselfishly on the task of attempting to develop Christian character on the part of the children and youth of our city by using the best from every denomination.

ALMOST needed service that can be rendered by the Council to a local church worker is to take him from a round of activities which sometimes becomes tedious and monotonous and place him with many others who have problems similar to his and yet maintain a keen vision of what can be accomplished. From his narrow realm of local church work he is taken into a realm of community-wide and world-wide activities and given an opportunity to contribute toward a movement which centers upon a more expansive field.

For discovering ways and means of enlarging our program, of raising our standards, for acquainting ourselves with better methods throughout all the departments, for developing a finer spirit of cooperative Christian brotherhood and for personal inspiration and instruction I feel that the church should look to the Council of Religious Education.

*Mr. Harold M. Gilmore, M.A., is Director of Religious Education, Trinity M. E. Church, Denver, Colorado.

"... Freely Give"

What the Local Church Should Contribute to the Cooperative Program in Religious Education

By F. Harvey Morse*

THE local church's relationship to the cooperative program in religious education is much like the old story of the bishop who supplied a country church one Sunday morning. As he went into the building, he dropped fifty cents into the collection box. After the services, the deacon said, "Bishop, it is our custom to give the supply preacher whatever is in the box." He unlocked the box and handed the bishop fifty cents. The bishop's little niece, who was with him, looked up into his face and said, "Uncle, if you had put more in, you would have gotten more out, wouldn't you?"

In the article on the opposite page, Mr. Gilmore has pointed out some of the advantages that the local school has derived from the cooperative movement. However, the schools have freely received just to the extent that they have freely given. Such "free gifts" to the movement are even more important today as religious education is emerging from the ox-cart and stage-coach age and is beginning to ride the fast trains and airplanes. The local churches must give of themselves if religious education is to advance and if the churches themselves are to grow in community influence.

Above all, the local church, which is today enjoying the fruits of past cooperative endeavors, should come to the cooperative movement with sympathy for the work being done. Doubtless churches can exist without taking part in the community council of religious education—but not so well. In fact, it would be extremely difficult for them to carry on effectively without taking advantage of some of the past products of the cooperative movement. Regardless of how rabid a church may be against the idea of working with other churches, most of those churches will be found using lessons originating with the International Lesson Committee. Their organizations will very likely approximate that developed by the International Council and its predecessor. If it makes any effort at all to carry on an adequate program of religious education, it must, of necessity, employ many of the methods developed by cooperation.

Local church sympathy must start with the pastor who is the leader of the congregation. It would be extremely difficult for a local church to make any contribution to a cooperative endeavor if the pastor doesn't believe in cooperation. Certainly the pastor should be sympathetic to the movement, for it means the improvement of his own church school. Thousands of pastors have found the solution to the summer attendance problem in their churches to be a union community service. But that is just one of the many ways in which a local church may profit by working with other churches. How can a pastor, for instance, approve of a community preaching service and then disapprove of a community Sunday school convention or the activities of a community council of religious education?

So, too, the superintendent of the church school or the director of religious education should be sympathetic toward the movement. And as these leaders are sympathetic, the workers likewise will be brought to see the value of cooperative efforts.

But passive acceptance of a community council of religious education is not enough. Cooperative effort requires leadership. Obviously, one not engaged in religious education can hardly lead a group of churches to develop higher educational ideals. The cooperative movement *must* look to the local churches for its leaders—for its workers.

Time and again workers from well organized schools have remarked "I don't seem to be getting so much from this Sunday school convention" or "I don't see where the council is helping our school." Those workers seemingly overlook entirely the value of the strong school helping the weaker. Surely no organization bearing the name Christian will want to grow and develop while some other Christian church is struggling for want of leadership and ideals. Christ's plan is that of helpfulness to the weak. Shouldn't that ideal include also weak churches and weak church schools? The community council affords the opportunity for leaders in the strong schools to help the weaker schools raise this standard. It is unfortunate when a strong school misses this point. If we are truly interested in Christianizing our community, then we will perforce be interested in strengthening every organization which has that same aim.

The late Dr. Cope in his little book *The Principles of Christian Service* points out the character-building value of service *to the servants*. The strong church need not fear that it will receive no benefit from service to its weaker sister. Why preach and teach service in the abstract in our churches and Bible classes and then fail to practice it in this most fundamental relationship?

SO, too, the local church should give of its time and its money to the cooperative program. It should provide space in its time budget for conventions, annual meetings, training schools, community workers' conferences, et cetera, planned by the community council. If the council is properly organized, such community meetings may be planned so they need not interfere with local meetings. Being the instruments of the churches, church leaders should also provide time on the church and church school program for the giving of information regarding community cooperation.

Then there is money. Of course, it takes money to conduct any worthy enterprise. Churches themselves have long since discarded the old method of haphazard giving, and special offerings, and have substituted a budget plan with definite pledges from the members. In other words, church members are beginning to realize that they *owe* for the

(*Continued on page 45*)

*Mr. F. Harvey Morse is Adult Division Superintendent of the Missouri Sunday School Council of Religious Education.

POSTERS

What They Are and How to Use Them

By Ruth Case Almy*

JUST how much of the material we teach are we actually getting over into the minds and lives of our boys and girls? *The Normal Instructor and Primary Plans* tells of an experiment where a lesson was taught to two groups of children of the same mental age. One group received the information through the ear only; the other group used the ear and the eye as objects and pictures were employed to illustrate the lesson. Six months later the two groups were examined. The first, those who had learned through the ear only, could reproduce five per cent of the material taught. The second, those who had used both ear and eye, could reproduce eighty per cent. If the use of posters and illustrations will raise the percentage of material retained by the child from five to eighty, we shall want to avail ourselves of this most effective means of teaching.

What Is a Poster?

A poster is an advertising sheet for posting on a wall. The purpose of a poster is to sell something. It may be peanuts or motor cars, theater tickets, or loyalty to one's country. The chief characteristic of a poster is simplicity. It should not be so simple, however, that it cannot fulfil the following requirements:

Attract attention. The size and place in which a poster is displayed are important factors, but color and arrangement of material are usually the first things that attract the eye. A large poster on a bare wall cannot help being seen; but a small poster with others all about it may be seen at a glance because of its outstanding color and distinctive design. Vivid and contrasting colors will attract attention. However, some combinations of color are displeasing to the eye, and will not aid in fulfilling the second requirement, which is to—

Hold the attention. The poster that creates a favorable impression at first glance will hold the attention of the observer long enough to—

Deliver a message. The message ought to be brief, pointed, and clear. The public will not stop to read a book or solve a puzzle. The message may be told by a picture and lettering, or by lettering only. The careful spacing of letters, words, and lines makes the story more readable. If it must be long, variety can be introduced by means of large and small or outlined letters to emphasize the important words.

Stimulate action. A poster should tell its story so as to lead the observer to act. It may be to buy the article advertised, volunteer his services, or do the thing mentioned.

Millions of dollars are spent for, and more millions made by, posters in the field of commerce. You see them everywhere you go: in the public cars and trains, on billboards, in magazines and newspapers. If you will make a habit of noticing these advertisements you can learn many things that will help you in the selection and arrangement of materials that will make an effective poster, in spite of the fact that you are not an artist. See illustration A and analyze it according to the preceding requirements.

What Is an Illustration?

An illustration is that which is used to explain. It may be an object, a diagram, a picture or group of pictures. For our purpose let us discuss the merits of the last two.

Pictures will strengthen and clarify the mental image made by words. For example: "Nancy stood at the window crying because it had rained for three days." These words will produce a vague mental image of a girl in tears standing at a window. There will be as many different "Nancys" as persons who hear the words. But when these words are supplemented by a picture, every one will know her approximate age, color of hair, eyes, and the kind of clothes she wore. All will be interested in one particular Nancy and her particular problem.

Pictures will stimulate interest. Illustration B was used to stimulate interest in the memorization of the Easter story. The verses were learned as the objects were added to the poster. Because the verses were associated with a part of the picture they were quickly and easily memorized.

Pictures make clear the unfamiliar. A child reared in the city and unacquainted with sheep and shepherds was being taught the Twenty-third Psalm. He substituted the known for the unknown and was saying, "The

Ill. A Courtesy, *The Poster Magazine*

POLL-PARROT SHOES

*Chicago, Illinois.

Lord is my chauffeur, I shall not want." The right pictures would have avoided this confusion. The Lord's Prayer, a model for adults, can be brought close to the intimate experiences of the child by the proper presentation of suitable pictures.

Practical Uses of Poster Illustrations

In the amateur field many combinations of pictures and lettering take the form of posters, but are designed to illustrate rather than to sell. Such posters may be used in many ways:

1. To illustrate a lesson or story.
2. To aid in the understanding and memorization of songs and Scripture verses.
3. For attendance and birthday records.
4. To stimulate interest in contests.
5. To introduce a project.
6. To help work out a special theme or topic. Illustration C.
7. To produce an atmosphere. Two of the lily panels, at the top of this article, were used Easter morning on each side of a colored picture, behind which was an electric light. The whole effect produced a worshipful atmosphere. The flower pots were used to receive the special offering.

A poster may serve for more than one purpose, if cared for properly from year to year.

Things to Remember

Use colored pictures whenever possible. If the desired picture can only be secured in black and white, add color yourself with crayola or water color. You do not have to color everything in the picture, but just enough to make it more attractive.

Illustrations ought to be large enough to be seen easily by the farthest child, unless they are to be passed around so that each one may see close at hand.

Pictures should be hung on the level with the child's eye. The eye level of a beginner may seem very low to an adult, but to the child it is just right.

Avoid the use of symbols. A symbol is a thing that stands for a truth or an idea. A child can only make a thing stand for another thing. A chair may be an auto, or a broom a prancing steed; but a crown, which to us is a symbol of power and honor, to a child is merely a crown. Symbolical language should not be used when talking with small children.

The commercial symbols connected with our three big holidays are also to be shunned. It is not necessary to have turkey in order to give thanks. Santa Claus has nothing to do with the birth of Jesus. Nor does an Easter rabbit effect the resurrection of anything. These symbols have nothing to do with the religious significance of these great days and time or place given them in the church school is merely wasted.

Avoid that which is ugly and gruesome. Pictures should arouse right feeling and right interests.

Be sure your pictures are true to facts, regardless of their artistic merit.

Children will respond to their surroundings as well as adults. We can imagine our own difficulty were we to be invited to a home of wealth, culture, and refinement and find that inside there was nothing but bare walls, and straight back chairs, dusty windows, messy cupboards and no conveniences for our comfort and habits. And yet we often let children, in similar surroundings, sing with feeling "This is God's House"—a worship hymn—when there is very little in the room that speaks to the child of God's power and love.

Ill. B EASTER STORY

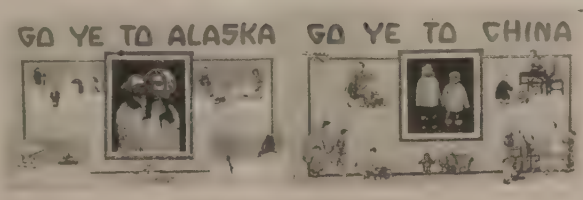
There should be one or two large, colored, permanent pictures in every department. Great care should be taken in selecting these pictures so that they are suited to the needs of the department. Refer to them often in your stories and worship programs. They will be a silent influence in the formation of your children's ideals.

If possible correlate your posters with your room decorations or special handwork. During the autumn months carry out the fall colors in your picture mountings, curtains, windows, and flowers. Use artificial flowers if necessary. Color harmony and careful arrangement of things will give your room an atmosphere that will greatly aid in the effectiveness of your program. If wrapped in newspapers or covered in some other way, they will be clean and impact and will have special appeal the next time they are used.

If you are learning a special song and illustrating it with a poster allow the children to illustrate it in miniature form and take it into the home. Very often the words of a song or a booklet of pictures that the child has helped to make, will arouse the interest of parents and make a contact in that home that might not be made otherwise.

When you are through using a poster, put it away for another time. Pictures and decorations that are out of season have no interest for the child.

In the next issue of this *Journal* we shall give some helps in poster-making and sources of materials.



Ill. C GO YE INTO ALL THE WORLD

NOTE—The Easter Lily panels and illustrations B, C, and D, designed by the author, may be purchased from the Huey Co., 19 South Wabash Avenue, Chicago, Illinois.

Reorganization of World's Sunday School Association

By Hugh S. Magill

FORMERLY the World's Sunday School Association was composed of individuals deeply interested in extending Sunday school work throughout the world, but having no organic relation to other organized Christian forces. At the World's Convention held in Glasgow, Scotland, in 1924, it was voted that the Association should become a federation of national and international units on a world basis, governed by an executive committee composed of representatives elected by these units. Under this provision there are approximately thirty-five nations federated in the World's Association. Of these the North American unit and the British unit are the only two that are not only self-supporting but contribute to the work in other fields. The International Council of Religious Education, including the United States and Canada, is the North American unit, and the British Committee, including England, Scotland, Ireland and Wales, constitutes the British unit.

At a meeting of the Executive Committee of the World's Association held in Heyst-sur-Mere, Belgium, in June 1927, it was proposed to amend the by-laws to provide for two sections of the World's Association, the North American section and the British section, and that the missionary fields should be divided between these two sections, each to assume full responsibility for the promotion and financing of the work in the fields assigned to it by the Executive Committee of the World's Association. Provision was also made for two coordinate general secretaries, one to be nominated by the British section and one by the North American section, both to be elected by the Executive Committee of the World's Association.

The amendments to the by-laws proposed at the Heyst meeting in 1927 were adopted by the Executive Committee with some changes at the meetings of the Executive Committee held in connection with the Los Angeles Convention. In accordance with the provisions of the amended by-laws, the British section and the North American section have been organized, each with its own Board of Managers and a General Secretary nominated by the section and elected by the World's Executive Committee. Dr. Robert M. Hopkins was nominated General Secretary by the North American section, and Mr. James Kelly, General Secretary by the British section, and they were unanimously elected by the Executive Committee of the World's Association.

To the British section has been assigned cooperation with the national units on the European continent and also in India. To North America has been assigned cooperation with all the other units of the Association throughout the world. Provision is made for cooperation between the British unit and the North American unit through a Committee on Reference and Counsel composed of the Chairman of the Executive Committee, Dr. Luther A. Weigle; the Chairman of the Board of Managers of the British section, Dr. W. C. Poole; the Chairman of the Board of Managers of the North American section, Mr. Hugh R. Monro; Sir Harold Mackintosh and Mr. H. G. Chessher representing the British section; and Dr. Hugh S. Magill and Mr. L. W. Simms representing the North American section. This Committee will function between the meetings of the Executive Committee of the World's Association. A total budget of approximately $100,000.00 was approved, $70,000.00 to be raised and expended by the North American section, and $30,000.00 to be raised and expended by the British section.

The headquarters of the World's Association will remain in New York City and be in charge of the North American section. The interest on the trust funds will be equitably divided between the two sections, and the amended by-laws provide that not less than 90 per cent of such income shall be used in carrying forward the work of the Association on the missionary field. The reorganization was effected with complete agreement and in a spirit of perfect harmony and cooperation. It is felt by all, that under the new arrangement increased cooperation and support will come to the work, particularly on the part of the denominational and missionary boards.

It was proposed at Los Angeles to change the name of the organization to World Council of Christian Education. It was agreed that this name is really more appropriate to the new reorganized body, but there were many who felt the words "Sunday School" should not be dropped. Finally, it was voted unanimously by the Executive Committee that the name should be changed to World Sunday School Council of Christian Education, and the chairman and secretary were instructed to determine what legal steps will be necessary to make the change.

All the different units will come together at the next great World Convention to be held in Rio de Janeiro, Brazil, in 1932. Sir Harold Mackintosh of Halifax, England, is the newly elected President of the Convention, and Dr. W. C. Pearce of Los Angeles, California, First Vice-President. There are eleven other vice-presidents representing different nations. Dr. Hugh S. Magill of Chicago is Recording Secretary and Mr. Paul Sturtevant of New York City, Treasurer.

Note—We wish to correct a statement which appeared in an article in the September *Journal* regarding the proposed new name. It should have been as given above: World Sunday School Council of Christian Education.—Editors

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Concerning the Curriculum

What are the theories on which present day curricula are being constructed? Read the popular interpretation of the work of the Committee on International Curriculum contained in—

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The Influence of the Project Principle on the Curriculum

By Dorothy Dickinson Barbour*

THE word "project" needs careful explanation. It has been so glibly used by people who have neither thought nor changed very deeply that many are afraid of it. Even those whose books on the subject are most widely read now avoid the term. And yet the idea for which it stands is growing in meaning and influence. It is not an idea that requires long training in order to understand it. It is as simple as common sense. It is not new. It is as old as Jesus and suggests his teachings. But, like much that he said, the project principle demands a thorough-going transformation of our usual ways of doing things.

The project principle is a convenient name for the new viewpoint that has grown out of recent psychology and out of the efforts of schools and Sunday schools to develop better men and women than those who make the present world. This new view demands no less than the complete transformation of personality. A man is not considered educated who has only a thorough knowledge of facts. A Sunday school is no longer thought satisfactory whose pupils can merely answer correctly any question about the Bible. The transformation demanded must include a man's attitudes and desires, his day-dreams and most secret thoughts. It must show itself in his daily behavior. It must make him strong to resist fads and propaganda, yet adaptable to new conditions and capable of improving those conditions.

What effect has this project principle on the curriculum?

In the *first* place, standardized curricula are no longer possible. The definite directions as to just what each class is to learn each Sunday are replaced by plans made to fit the needs of the particular class. If daily habits are to be changed, lessons must be related to the daily occupations of the children and these are very different for the country child, the slum child, and the one from a family with many servants. If children are to learn to find the things that need changing and be able to make those changes, they must have practice in choosing the work most worth doing and in keeping themselves at work. But such learning is only possible where the children and teacher work together on the children's own plan. Textbooks are only possible if they are like E. L. Shaver's Young People's Courses or those tentatively outlined for the new International Curriculum Program—series of plans between which the class may choose, each calling for consideration of local conditions. Textbooks are leaned upon in no other country as they are in America. England, France and Germany hardly use them. The project principle would replace textbooks by reference books and by stories of what other classes have done.

In the *second* place, the project principle tends to do away with the distinctions between curriculum and method, and between "subjects." When education was thought of as learning to repeat facts, then the preparation of the curriculum was the choice and arrangement of the facts to be learned on the basis of usefulness or of the child's interest. "Method" was separate from curriculum. It was the best way of teaching already selected facts. When *we* were in school some distant authority made the curriculum, and decided that in the third grade we must learn the multiplication table. The teacher then had to find the best method of drilling us till we could repeat those tables perfectly. Arithmetic and geography were different "subjects" separated in our minds and in the teaching of them. The project principle includes what to study and how to study and many different subjects in one comprehensive plan.

IN New York, in the "City and Country School" the third grade last year had a store where all the lower grades bought paints, chalk or paper towels, with the money allotted to each class at the beginning of the year for that purpose. The children bought the stock, set the prices, and made the change. Where American currency gave undue practice in multiples of five, pencils at 3 cents apiece and erasers at 9 cents provided the needed drill. Writing and spelling were learned through sending orders, preparing receipts and keeping accounts, and reading and geography through a hunt as to where materials could best be gotten and how they were made. The old school "subjects," as well as the distinction between what and how to teach, had been absorbed into a larger plan.

In the Sunday school the effects of the project principle on the curriculum are similar. Instead of accepting the assigned portion of biblical information as the Sunday's lesson, the teacher gives opportunities to his pupils to learn to be better Christians. The plan includes at least as much Bible as before, and in addition prayer, missions and practice in working with and for others—a plan made, with the children themselves, to fit their special needs and interests.

The implication of the project principle is therefore that the curriculum is not primarily the work of a distant expert, but of the individual teacher, and of the class itself. The attention of the Sunday school or religious education authorities would no longer be fixed on preparing suitable courses, but on preparing suitable teachers. For if each teacher is to make or modify plans to fit his own class, there is need of teachers very different from the traditional ones. And yet fifteen years' experience convinces me that there is no necessity for teachers with long training or exceptional talents. Three things only are demanded by this type of teaching—an eager longing for God and for the coming of his Kingdom; a love of children, and close friendship with each member of the class; and the willingness to do a little thinking and take a little trouble. It is evident that the project principle is not for the teacher who prepares the lesson after he gets to Sunday school.

*This paper was read before the Seminar Group on Curriculum Construction at the World's Sunday School Convention. Mrs. Barbour is Professor of Religious Education, Peking University, Peking, China.

But are we satisfied in any case with the way such people are teaching Christ? Some of the best project teaching I have seen was done by busy mothers and factory workers, who had had no extensive education or training. They were, however, helped by an expert who could give them this new viewpoint, and advise them as they made their plans.

When a Sunday school teacher lets the project principle affect the curriculum, he therefore substitutes for a "lesson course" a plan made by teacher and pupil together to fit their particular circumstances, a plan, which includes what to teach, and how to teach, and various sorts of things worth learning.

IT was in this way that an untrained teacher, of very little experience, led her class. They were eight-year-old children, and they met in the damp cellar of a tiny church. The half dozen ragged little girls answered "Yes, ma'am," whenever they were spoken to. They had no ideas as to what they wished to learn or do, but when the teacher suggested the possibilities for which she had prepared, they decided to do something for the children in the orthopaedic hospital. During the week the whole class visited the hospital. They found the children with every physical care, but with nothing to amuse them as they lay week after week in their plaster casts. The following Sunday suggestions were offered.

"Let's give them flowers. When people are sick you send 'em flowers."

"Where'll we get the money?"

One little girl thought of stories.

"But how will we get there to tell them?"

"We don't know any."

The teacher kept them thinking until they decided that each should write and illustrate a book of stories which the teacher should first tell them.

"And let's begin by stories about being cheerful," volunteered one. "When you are sick it's awfully hard to be cheerful."

And so the teacher hunted stories and brought suitable pictures for each, and the children laboriously wrote them out and illustrated them, not only with the official pictures, but with their own drawings, and with advertisements cut from the Sunday newspapers "borrowed all up and down our stair." Some of the stories were from the Bible, and some were about modern children—selected on the basis of their value to children bedridden for weary months.

The very first day, when ideas were few they paused to ask the heavenly Father to show them what to do. From then on, the need of His help was frequently felt.

When one child was absent the others helped to make up her book, lest a sick child should miss something. When the Sunday hour proved too short, a weekday afternoon was added, under an associate teacher because the regular one was employed at that time. The class collection went for the notebooks, pencils and other materials which they used. On the last day, one small girl presented each member of the class with a colored Madonna to paste on her cover. The teacher remembered the child's mother who had been leaning out of the window of the family's only room, dressed in a wrapper and with her hair streaming. "Where *did* you get all the money for those lovely pictures?" asked the teacher in some alarm, "They must have cost a lot."

"Yes, they were ten cents apiece. But ever since we began making these books I've saved the pennies Ma gives me for candy and the nickels Pa gives me Saturdays for the movies, and my sister she helped me, and I got just enough for each book."

What the class had learned in this one piece of work included quite as much Bible as in the old "lessons." But in addition they had developed from their discussion of the needs and feelings of the hospital children, a new desire to help sick people and to be plucky when sick themselves; they had actually practiced helping sick people both in the hospital and in their own homes; they had worked together in mutual helpfulness; they had made sacrifices to give their money for an understood need; and they had had their first experience of finding what in themselves and in their surroundings needed changing, and in making those changes. The class in other words was conducted on the project principle.

How is the project principle related to "life situations?"

Again it depends on who uses the terms. As you have probably gathered from previous discussions "life situations" may mean all that has been included in the project viewpoint; or it may simply mean, as in certain recent courses, choosing the subject of lessons more or less with a view to what children of a given age are actually doing. In that case "life situations" does not, as does the project principle, involve the whole child—his very self or inner purposes; it talks about life situations instead of putting the child into them and helping him as he works out a solution; it seldom lets him choose his own problems and hunt his own solutions; and it often gives unrelated scraps of life instead of inclusive pieces of work. But always it is an advance toward the project principle, however slight, because information is learned to be applied, not just to be repeated, and the class does more or less thinking.

The effect of the project principle on the curriculum is to upset our old habits and lead us to discard our old lesson books. Is it worth the trouble? That depends on whether we are satisfied when pupils know certain Bible facts and stories and verses, or whether, like Christ, we think every child of such worth that we will make the effort necessary to transform his desires and his conduct and his judgments until he attains "unto the measure of the stature of the fulness of Christ."

"A Japanese Madonna" is the name of the Christmas dramatic production which will appear in the November *Journal*.

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Our Future Sunday School

By Herbert W. Blashfield*

WHAT is to be the future of the Sunday school? This is a major problem facing the church, but one that apparently is receiving very little attention. We appreciate the importance and gravity of this situation when we consider the fact that during the last fifty years there has been little change in the Sunday school.

There is a growing number of those who in their eagerness for the success of the church, are prodding it on to give new and intensive study to this question. They claim that the Sunday school has filled a place of importance for many years, but that it has never sufficiently represented the purpose and strength of the Christian church. There are those of course who claim that like some other organizations the Sunday school has had its day and should be replaced by another kind of educational agency. Others say that it should be made over and become central in all the educational work of the church. Questions arise immediately as we consider any of these propositions. Should the latter view be worked out, what would be the relationship of the other church educational agencies to the Sunday school? What might a different Sunday school than we have today contribute to society?

Those who criticize the Sunday school because of its failure to represent the church in the field of education should bear in mind the fact that the Sunday school was never meant to care for the complete educational work of the church. It developed about one hundred years ago to meet a need among street children. It was started outside the church, has never been prominent in the thought of the church and in its present form will probably never be considered fundamental in the life of the church. Any pioneering in religious education, any progress that has been made toward a conscious realization of the need of a strong educational program by the church has taken place through the leadership of the Sunday school rather than by the organized church.

A clear vision of the need for a new church-centered school for Christian education is dimmed by numerous other organizations that have also recently sprung up within the circle of church influence, that is, missionary societies, temperance clubs, young people's organizations, Boy Scouts, Girls Scouts, and many others. Each of these movements has merit, and fills a need. However, the multiplicity of these organizations has caused the church to *think* it has a great system of education. In some way we must awaken ourselves from this hypnotic spell of self satisfaction and see things as they are. We must build up a church school which will not only be basic in the future development of the church, but that will provide religious leadership for other educational agencies of society.

It is quite certain that there is a more or less constant, consistent and growing demand coming from society today for the church to provide an adequate system of Christian education. This demand comes from public school leaders who, more than any other group, feel the serious lack of religious training in the public school population. It comes from parents who are conscious of their own limitations as religious teachers and who are keenly aware of the present deficiencies of the Sunday school. It also comes from community leaders who are striving to overcome lawlessness, delinquency, and indifferent citizenship. If the church is to move into a new program of education that will fully represent its purpose and power and that will adequately enrich society, what shall we do with the historic Sunday school?

THERE are two views being taken today concerning the future of the Sunday school. Some say the Sunday school has ceased to serve because of modern conditions and should be discarded, others claim it is the nucleus out of which may be grown a substantial, educational school. Those who hold the first position frankly admit failure to do through the Sunday school the work that they consider should be done. They truthfully claim that it is impossible to get sufficiently trained teachers on a volunteer basis and where there is little expected of them. It is further stated that Sunday has become a day of pleasure to such an extent that the old Sunday school methods have ceased to draw students. Those people claim that the dawn of weekday and vacation schools removes the necessity of continuing the Sunday school.

Those who assert that the Sunday school has never had a chance and that it should be exalted and lifted up into greater prominence desire it to be made central in any new aggressive educational work of the church. In their opinion the Sunday school session should go on about the same as it is now with the other organizations attached to it as means through which modern Sunday school objectives may be realized. Probably the chief reason to hesitate in wholly accepting this view is that we are in danger of magnifying organizations through a new alignment of forces and agencies rather than building up the kind of school that a great religion should have.

The position of the writer is that the Sunday school should become the chief educational agency of the church but not necessarily dominate other agencies that may exist. The Sunday school should be developed and expanded to meet the needs of the church and society as a whole. There are at least four reasons for this position. *First,* it is fitting for the church's educational work to center on the day set apart for religious observance. What better use can be made of Sunday by the church than to use it for preparing life to be more thoroughly Christian during the other six days of the week?

A *second* reason is that the Sunday school service to adults needs to be continued and greatly expanded to meet the demands today in the field of adult education. Adult Bible classes have always been quite common in Sunday schools and here and there we have had special classes for mothers, for fathers, and for young married people. We need more of such classes.

The modern movement in adult education is making it necessary for the church to give greater attention to the

*Evanston, Illinois.

religious education of adults. We have today, particularly in our cities, many centers or forums where adults congregate on Sunday afternoon and at other times for the purpose of increasing their knowledge, efficiency and culture. Somewhere in the church's program this desire of adults for improvement must be recognized. Religion is a major interest of life and it stands to reason that with the use of methods that are being used successfully elsewhere, the church can render a great religious service to the men and women of our land through its Sunday school. The future Sunday school will have to be as much a school for adults as for children.

A *third* reason for the expansion of the Sunday school is that it meets at a time convenient for those who are leaders in other educational agencies. If the educational system of the church is to have a religious effect upon these agencies the school of the church must meet when their leaders can attend. I have in mind one such Sunday school where a class for public school teachers very materially brought a religious influence over the local public school. In another case, a "social service class" has been held for years for the purpose of studying the application of Christianity to local community problems. The mayor of this town has been a regular attendant at this class, because, as he says, he feels the need of such study and discussion. In another Sunday school a "Parents" class has successfully helped a large number of young fathers and mothers to understand how best to carry on religious education in the home. It is in such ways that the church can best serve the community in which it stands.

The Sunday school of the future will more and more seek to serve every type of need with strong helpful leadership. This will of course be much more expensive to the church than the present weak and often unattractive program. But what of that? We are just beginning to find out that people are willing to pay for their own improvement and for that of their children. In one city 1,800 adults give $900.00 every Sunday afternoon to be led in discussion of their own problems. In another city it has been found that parents are just as willing to pay for weekday religious education as to have it provided free. If we plan our work adequately to render service our people are more than ready to pay for it.

A *fourth* reason for making larger use of the Sunday school is that it is possible to extend the time to that which is needed for sound educational procedure. Undoubtedly, the greatest weakness of the present system is the fact that the Sunday school seems to be bound to the traditional one hour schedule. For the school of yesterday one hour was sufficient as teaching of a lesson seemed all that was important. Today, however, our conception of method has so completely changed that in most cases we know that one hour gives us only about 25 per cent efficiency. We have practically no time for drama, recreation, handwork, service activities, worship. This is particularly true of our work with children, where learning must largely take place in guided social experiences. For these we find that we need at least as much time as we use in vacation church schools, or about two and one-half hours. Some Sunday schools are already beginning to use this amount of time for work with primary and junior children. They have to overcome great prejudice and strongly intrenched habits, but they are succeeding in paving the way to a new Sunday school day. In one school where one hour in the afternoon had been used for many years, the time was extended to two hours for the work with intermediates, seniors and young people. This gave more time for study, worship, discussion and organization activities. It is quite certain that the Sunday schools of tomorrow will plan their needs and then take as much of Sunday as is necessary to meet these needs.

SO far very little has been said about the relationship of the Sunday school to other church educational agencies, as weekday schools of religion, missionary societies, young people's societies, et cetera. One way to help bring about some form of unity and correlation is by bringing the leaders of all such groups together with the leaders of the Sunday school into a Council of Religious Education. Through this council an effort can be made to make each agency as effective as possible and to avoid all duplications of work.

The writer is attempting to urge the development and expansion of the present Sunday school to a place where it will and can fully care for the educational task of the church. In making it what it should be, perhaps some of these other educational agencies will be no longer needed; perhaps even a greater use will be found for some of them. We have never made as much use of Sunday for our work as we should have done. Perhaps if we should do so, we would not be so insistent that we have public school time for our work. Perhaps also, our churches would find their leadership increasing and our homes would have more parents able to lead in religious living.

Convention Report

The printed volume containing the report of addresses and proceedings of the World's Sunday School Convention will be ready for mailing about October 15. All registered delegates will receive this report. Persons who were not registered in the Convention may secure copies at $1.50 each, postpaid. Orders should be sent to the World Sunday School Council of Christian Education, 216 Metropolitan Tower, New York.

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Anthony Starts His Program

By O. G. HERBRECHT*

ANTHONY stepped to the phone, "Two on Eight-three-O, please." There was a pause, then a buzz, then into Anthony's ear came the click of receivers all along the "rural" line. He covered the mouthpiece with his hand and turned, grinning, to Lizzie.

"All the sparrows are on the fence," said he. Then into the phone. "Hello—hello-oo—, this you Anna? Anthony speaking, Anthony Pew. Yes—oh she's all right—darning some sanctified socks right now—real holey they are—yes. WAIT a minute! What I want to know is are you coming to town this afternoon? Eggs? Yes we can use some, too. But I want to talk to you—bring your secretary stuff along. No, it's not an Executive Committee meeting, just you and I. . . . What? Lizzie? Sure she will. Kind o' smart aren't you? Well, all right—about three o'clock? Sure. Good-bye."

Anthony Pew, citizen-at-large since his retirement from the farm a year ago, made his way back to the living room and to Lizzie, the partner of his days. Lizzie was a homebody, not much given to matters outside the domestic routine. She was content to let her light shine through Anthony of whom she was secretly very proud though she never admitted it to him. She couldn't altogether understand Anthony's idea of "retirement." To her notion he was busier than ever, especially since the last County Sunday School Convention elected him president. Anthony took his new job seriously and under his aggressive leadership the listless, almost useless organization had assumed new life. As Anthony had jokingly hummed it—"them bones shall rise again." It was beginning to render such service that even the self-satisfied County-seat churches at Mohawk Center who had been accustomed to "high-hat" the county organization began to be mildly and respectfully interested.

"Now what?" asked Lizzie as Anthony sank back into the old green plush rocker that always stood by the window—Anthony's own chair.

"Made a date with another woman for three o'clock this afternoon—what do you think of *that?*"

"That was Anna Olson you were talking to," answered Lizzie. "I could hear her clear in here. She's got a voice like a trumpet. She'll make a good arch-angel for the Lord some day. I suppose it was some more County Sunday School business. What's *she* got to do with it?"

"Anna," replied Anthony, "is the County Secretary-Treasurer, and she is a good one. When they elected her, some of the wise ones—my cousin Josie among 'em—prophesied a country woman who had never taken a course in bookkeeping and finance couldn't handle such a job, especially out there on the farm where the mail comes and goes but once a day. But Anna's showing them. Her husband helps her a little with the figuring now and then—he's mighty proud his wife is a county officer—get that Lizzie?"

Anthony chuckled delightedly at what he considered a sly thrust.

But Lizzie paid no attention.

"Anna Olson is a good woman and if she has that job she'll look after it. She's the go-gettinest woman I ever saw."

"That's why she is a good secretary," informed Anthony.

Anthony had not forgotten his preferences. Apples was one of them.

Lizzie stuck her hand into a particularly hopeless sock.

"Man, man," she said, surveying the wreck, "how do you do it?"

"Well, it's fun and I really don't have much else to do. . . ."

"Eh, what? I'm talking about your socks!"

"Oh, excuse me," laughed Anthony, "I thought you meant that county job of mine."

"No, but since that seems to be the only thing you talk about intelligently these last few months, go ahead! What are you and Anna Olson planning to do now?"

WELL, Lizzie, you see it isn't Anna and I. We two aren't the county organization. It used to be that way and that's what got Mohawk County into bad ways. This job takes the cooperation of all of us. Since the last convention we've already held four executive committee meetings which is twice as many as our standard requires for six months."

"If it's anything like the Executive Committee of our Ladies Aid," said Lizzie, "it don't amount to much. There's six on *it*. One of them never comes and three others always come late—just in time for the refreshments. The other two do the work."

"It's a little different with this bunch," answered Anthony. "We've averaged eighty per cent in attendance. I guess they like the idea of a program. They've all worked fine except Bixby Howard. He is superintendent of the Administrative Division and in the language of the fellows on the street, he is just a 'flat tire.'"

"Humph," snorted Lizzie, "he's a piano salesman; ought to be plenty of wind *there!*"

"He doesn't want to, Lizzie; says he's too busy with his own affairs and running his Sunday school of which he is superintendent. He hasn't the mind and heart for the work. Seems to have plenty of time for lots of other things on Sundays and week days too—golf, auto rides and such. But the rest of them are fine. There's Mrs. Silas Peet, our Children's Work Superintendent. She's a dandy. And then look at Glenn Steel. He is cashier in the Citizens' Savings Bank here, and he is County Young People's Superintendent. He is just as busy on week days as Bixby Howard and on Sundays he teaches the high school boys' class, sings in the choir and is chief usher for the evening service. But *he* doesn't crawl—no ma'am! Three months ago last Friday he held a meeting of the young people's teachers of the whole county. Folks said he couldn't do it—busy time for farmers and all that, but he did it and had 129 registered during the day. And do you remember those six fine pumpkin pies you baked for a banquet about four weeks ago?"

Lizzie nodded happily. Pumpkin pies and muffins were her specialty.

"Those pies," continued Anthony, "and a lot of other good things went down the throats of 396 older boys and girls whom Glenn had gathered for our first County Older Boys' and Girls' Conference. That day's work was the young people's first real taste of training, and they liked it. Did you know that even the Rev. J. Stanley Pilkinghorn's church had young people there? He is the man who tried to kill our budget at the last convention, you remember? Well, Glenn is a wise bird. He asked the Reverend, who can really make quite a good speech when he wants to, to conduct the Bible Study periods for the day. So he came and brought his young people along. *Now* Glenn is planning a county-wide Young People's Picnic in Snyder's timber. Considering that in addition to all this he has been to every one of our four district conventions to lead a conference on Young People's Methods, I've figured him quite a valuable county officer."

"Does he still have a job at the bank?" asked Lizzie, dryly.

But Anthony did not laugh this time. He was quiet for a moment, then he said seriously,

"Lizzie, the Board of Directors increased Glenn's salary the other day. As old man Tuttle put it, 'It's refreshing in these days of cigarette smoking, hip flasking young sports to find a young man who invests his spare time in making other young people of the county better Christian citizens. I move we hold on to him and raise his salary twenty-five per cent!' Lizzie, that's quite a lot to come from Tuttle; he's part Scotch you know! But Lizzie, I wonder if something like that wasn't in our Lord's mind when He said, 'He that loseth his life shall save it.' And where is the word that says, 'There is a scattering which increaseth?'"

Lizzie did not answer. The old-fashioned room grew quiet. Something more than the

(Continued on page 28)

*Mr. O. G. Herbrecht is Superintendent, Young People's Division, Iowa State Council of Religious Education, Des Moines, Iowa.

Standards for the Church School

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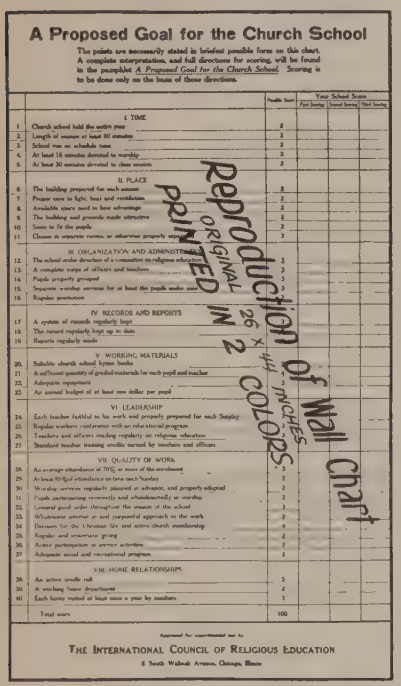
A Proposed Goal for the Church School

Adapted from the Proposed International Standard for the Church School to meet the needs of church schools with limitations in numbers, buildings and equipment, or leadership, and printed for experimental use.


A Proposed Goal for the Church School

The points are necessarily stated in briefest possible form on this chart. A complete interpretation, and full directions for scoring, will be found in the pamphlet *A Proposed Goal for the Church School*. Scoring is to be done only on the basis of those directions.

		Possible Score	Your School Scores: First Scoring	Second Scoring	Third Scoring
	I. TIME				
1	Church school held the entire year	2			
2	Length of session at least 50 minutes	3			
3	School run on schedule time	3			
4	At least 15 minutes devoted to worship	3			
5	At least 30 minutes devoted to session	3			
	II. PLACE				
6	The building prepared for each session	2			
7	Proper care in light, heat and ventilation	2			
8	Available space used to best advantage	2			
9	The building and grounds made attractive	2			
10	Seats to fit the pupils	2			
11	Classes in separate rooms, or otherwise properly separated	3			
	III. ORGANIZATION AND ADMINISTRATION				
12	The school under direction of a committee on religious education	3			
13	A complete corps of officers and teachers	3			
14	Pupils properly grouped	3			
15	Separate worship services for at least the pupils under ten	3			
16	Regular promotion	3			
	IV. RECORDS AND REPORTS				
17	A system of records regularly kept	3			
18	The record regularly kept up to date	3			
19	Reports regularly made	3			
	V. WORKING MATERIALS				
20	Suitable church school hymn books	3			
21	A sufficient quantity of graded materials for each pupil and teacher	3			
22	Adequate equipment	3			
23	An annual budget of at least one dollar per pupil	3			
	VI. LEADERSHIP				
24	Each teacher faithful in his work and properly prepared for each Sunday	3			
25	Regular workers' conference with an educational program	3			
26	Teachers and officers reading regularly on religious education	3			
27	Standard teacher training studies pursued by teachers and officers	3			
	VII. QUALITY OF WORK				
28	An average attendance of 70% or more of the enrolment	3			
29	At least 80% of attendance on time each Sunday	3			
30	Worship services regularly planned in advance, and properly adapted	4			
31	Pupils participating reverently and wholeheartedly in worship	3			
32	General good order throughout the session of the school	3			
33	Wholesome interest in and purposeful approach to the work	3			
34	Decision for the Christian life and active church membership	4			
35	Regular and systematic giving	2			
36	Active participation in service activities	3			
37	Adequate social and recreational program	3			
	VIII. HOME RELATIONSHIPS				
38	An active cradle roll	3			
39	A working home department	3			
40	Each home visited at least once a year by teachers	3			
	Total score	100			

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Anthony Starts His Program

(*Continued from page 27*)

light of day seemed to fall on the plain, simple furnishings; and that other light fell across Lizzie's face and smoothed away the lines hard work had drawn; the toil worn, withered hands reached out to Anthony's. Only the clock on the mantel spoke. Life and their task were once again interpreting the Truth. . . .

"And the others," finally said Lizzie, "have they done anything at all?"

"Oh, yes," replied Anthony, "it's been a busy time. We've a full program. Would you like to hear it?"

"Wait a minute," said Lizzie. "I've run out of darning cotton. I always do when I start on your socks."

She left the room and Anthony, chuckling, fished a stubby pencil and an old envelope out of his pocket and began to write industriously.

WHEN Lizzie returned she had not only darning cotton, but a dish of apples, for though Anthony had retired from the farm he had not retired from his habits and his preferences. Apples was one of these.

"I was just writing down," said he between bites, "the things we made up into a program. There's at least one convention in each district—"

"What's a district?" interrupted Lizzie.

"A number of townships," explained Anthony. "They take the place of township conventions. Then a County Institute Tour of four days with a State Worker, spending a day in each of four important and needy places. Then a Leader's Institute for each of the divisions—"

"What's a division?" again interrupted Lizzie.

"It's a section of work," patiently explained Anthony. "There is the Children's Division, Young People's Division, and so on."

Lizzie nodded. "All right, go on."

Anthony was willing to "go on."

"The Young People's Conferences were decided on and also an exhibit at the County Fair. . . ."

"Of all things!" exclaimed Lizzie, "what's the Sunday school work got to do with the Fair?"

"Why not?" retorted Anthony. "Isn't the Fair where we show off our finest county products? What's finer than our boys and girls? We'll have samples of hand work, project work, Sunday school literature and equipment, samples of lesson materials from all denominations, literature from the State office and all that. We are to have a whole booth in the Educational Building. We are arranging for a rest room and a story hour and our county officers are to be there to talk Sunday school problems over with folks."

"Anthony," said Lizzie, "I've heard you talking about ways of raising money for the county work and how some schools won't pay what they should. Couldn't you put a free-will offering box in your booth? People go to the Fair to spend money—maybe they'd give you some for Sunday school work."

Anthony jumped clear out of his chair.

"Lizzie, you precious old pal of mine," he shouted, "what a head you have! Now why didn't I have sense enough to think of that long ago? Ah, there's nothing like a woman to take down a man's conceit! Sure we'll put that box in. We ought to make a hundred dollars out of that. Well, well. . . ."

And Anthony reached for another red apple as he went back to his green chair.

But the telephone routed him from his comfort.

"Hello, Anthony," came the voice of the future arch-angel, "this is Anna. I'm starting for town now and Mrs. Silas Peet is coming along. She wants to talk to you about Children's Week. Is it all right?"

"Absolutely," said the President.

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Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR NOVEMBER

By Ione Haynes*

The aim of the worship programs for November is to develop natural, spontaneous prayers of gratitude. All gifts such as food and clothing should be traced back to the heavenly Father. When the children think of the heavenly Father as the author of every good gift they are eager to thank him. All songs, stories and prayers for the month should be selected with this purpose in mind.

Some interesting project in giving may be carried out. The children may wish to bring food for a basket which will be given to some needy family or they may prefer to help children in a hospital. Whatever project is carried out the children should have a share in deciding it, planning it, and carrying it out.

The room may add a valuable contribution to the development of prayers of gratitude if colored pictures of the heavenly Father's gifts are hung low where the children may enjoy them.

Suggestive material may be found in the following books:

Object Lessons for the Cradle Roll, Danielson, Pilgrim Press.
The Beginners' Book in Religion, Baker, Abingdon Press.
The Mother-Teacher of Religion, Mrs. Betts, Abingdon Press.
Beginners in God's World, Shields, Westminster Press.
The Worship of the Little Child, Baker, Cokesbury Press.
The Proposed International Standard for the Beginners' Department, The International Council of Religious Education, 5 S. Wabash Ave., Chicago, Ill.

First Sunday

THEME: THE HEAVENLY FATHER'S GIFTS

AIM: To develop appreciation for God's gift of clothes.

MATERIALS:
Pictures which show the source of clothing, and goods.
Cocoon, silk thread, yarn, and cotton boll.
Crayons, drawing paper, and scissors.

PROCEDURE:
Before the session let the children cut out pictures of clothing. These may be used in following sessions for a Thank You Picture Book. Three soft piano chords call the children to the circle at which time the music for the songs to be used during the session is played over.

SONGS:
"A Morning Prayer," *A First Book in Hymns and Worship*, Thomas.
"This Is God's House," *Songs for Little People*, Danielson and Conant.
"Song of the Children's Clothes," *Object Lesson for the Cradle Roll*, Danielson.
"Gifts of Love," *First Book in Hymns and Worship.*

CONVERSATION:
Notice new clothes and let the children tell about their new shoes, dresses and suits.

BIBLE VERSE:
"O give thanks unto the Lord for He is good." Psalm 136:1.

STORY MATERIALS:
"Grandmother's Thanksgiving Present," page 167, *The Mother-Teacher of Religion*, Mrs. Betts. (This is the story of a little girl who made a picture book of things she thanked the heavenly Father for and gave it to her grandmother for a Thanksgiving gift.)
"The Clothes We Wear," pages 16–25, *Object Lessons for the Cradle Roll*, Danielson. (Includes stories of how the heavenly Father provides wool, cotton, silk, and linen for clothes.)

PRAYER:
Let the children name the clothes the heavenly Father has provided for them and then have them bow their heads while they softly sing the chorus of, "Can a Little Child Like Me," *Songs for Little People.*

ACTIVITY:
Free hand drawing of objects suggested during the session, which would be appropriate for their Thank You Book.

Second Sunday

THEME: Same as for first Sunday.

AIM: To develop appreciation of the heavenly Father's gift of food.

MATERIALS:
Pictures which suggest some one in need of food.
Pictures of food, such as apples, milk, bread, fruits and turkey.
Pictures of a farmer, garden, train and market.

PROCEDURE:
Before the session children may work on Thank You Books. They may cut, draw or paste pictures of food.

SONGS:
"A Song of Thanks," Beginners' Quarterly for Closely Graded Lessons, first year, part one.
"Song of the Children's Food," *Object Lessons for the Cradle Roll*, Danielson.

CONVERSATION:
Let the children tell what they ate for breakfast and the food they like best. Ask them to tell about food they have seen in store windows. Lead the children to want to bring some food next Sunday to give to some one who is hungry.

BIBLE VERSE: See previous Sunday.

STORY MATERIALS:
"The Thanksgiving Surprise," page 108, *Beginners' Book in Religion*, Baker.
"Ronald's Toast," page 61, *Beginners in God's World*, Shields.
"The Food We Eat," pages 7–15, *Object Lessons for the Cradle Roll.* (Includes stories of how the heavenly Father provides bread, milk, fruit and vegetables.)

PRAYER:
Proceed the same as for last Sunday except the names of food should be mentioned before the singing of the prayer song of thanks.

ACTIVITY:
The children may play gardens—they may be seeds growing, they may be the farmer planting seeds, pulling weeds and taking his harvest to market. They may play store. Then they may play they are cooking.
The children may model food from clay and have an imaginary Thanksgiving dinner and use the following child's grace:
"God is great and God is good
And we thank Him for our food."

Third Sunday

THEME: THANKING THE HEAVENLY FATHER FOR HIS GIFTS.

AIM: To help the children to express appreciation for the heavenly Father's gifts by saying "Thank you" to him.

MATERIALS:
A peach basket covered with bright colored crepe paper.
Picture of typical Thanksgiving at home.
Picture of a child saying grace at the table.

PROCEDURE:
As the children come in the room helpers should take their food at the door and place it in an inconspicuous place beyond reach. Before the session the children may play informally the things they want to do Thanksgiving Day.

SONGS:
"Thank You Song," *Carols.*
"On Glad Thanksgiving Day," *Songs for the Little Child*, Baker.

STORY MATERIALS:
"Any Time and Anywhere," *Beginners in God's World*, Shields.
"The Little Girl who Forgot to Say 'Thank You,'" *Kindergarten Course for the Daily Vacation Church School*, Moody (page 65).

CONVERSATION, ACTIVITY AND PRAYER:
Place the basket in the center of the circle, high enough so each child can see. Take one article of food at a time, show it to the children, talk about how the heavenly Father helped it to grow and let the children say with you, "Thank you Father for — (apples)." After the basket is filled and just before the children are dismissed the leader may pray the following prayer:

Father bless the gifts we bring Thee,
Give them something sweet to do,
May they help some one to love Thee,
Father may we love Thee too.
—*A First Book in Hymns and Worship*

Close by having everyone sing softly with bowed heads the chorus to, "Can a Little Child Like Me" (see first Sunday).

Fourth Sunday

THEME: The same as for previous Sunday.

AIM: Same as for previous Sunday.

PROCEDURE:
The children may complete their Thank You Books. The covers may be made of tan colored construction paper.

*Miss Ione Haynes is Director of Children's Work, West Virginia Council of Religious Education, Charleston, West Virginia.

Before the prayer they may look at the pictures in their Thank You Book. The leader may say, "Dear Father we thank you for ———." The children may fill in the pause by naming the picture in their little book.

For the conversation the children will be eager to tell their Thanksgiving experiences and the leader should try to interpret them in terms of gratitude.

The children may prefer to have the stories of the month re-told.

If additional stories are needed, tell, "A Thanksgiving Story," page 89, *A Course for Beginners in Religious Education*, Rankin; "Farmer Brown and the Apples," page 92, *Beginners' Book in Religion*.

PRIMARY DEPARTMENT PROGRAMS FOR NOVEMBER

By Mildred O. Moody*

A haze on the far horizon,
The infinite, tender sky;
The ripe, rich tint of the cornfields,
And the wild geese sailing high—
And all over upland and lowland,
The charm of the goldenrod—
Some of us call it Autumn,
And others call it God.
—Wm. Herbert Carruth

or

And what of earth but renders thanks and praise
For all the earth holds dear, for each fair goal
For bounty, vigor, peace and length of days?
The soul gives thanks for what God gives the soul.
—Arthur Guiterman
—From the *Classmate*

To the Leader

It is hoped that the worship services here suggested may become an integral part of the entire program for your department for the purpose of enriching the experience of primary boys and girls; that phases of work carried on by the children may find impetus in them and be more or less directed by them. The earnest study, the careful planning, which you make to help your children really worship must not be separate and apart from the careful planning which is made to help them realize other types of religious experience. Oneness of purpose and oneness of aim need to permeate the entire process; that oneness to be determined by the need of the group you lead. Many suggestions are given. It is thought that you will study your group, your community need and then choose aim, activities and materials from these here given which will challenge the interest of the group and help meet discovered need.

What November Programs May Contribute to a Child's Religious Growth

It is possible to capitalize the seasonal interests, the common community activities which abound everywhere in November and help children discover in them and through them new appreciations and larger religious values. A truly grateful spirit is a valuable possession. A philosophy of life which helps one see the beauty, the glory, the wonder, the goodness in the world is an enriching philosophy. A motive of sympathetic helpfulness is a powerful motive driving to activities which will aid in realizing the Father God's dream for his world. November may, if we will help it, do its part as one month of the year in forwarding the religious development of the growing child by:

1. Developing a truly grateful spirit.
2. Helping in the discovery of the beautiful, the glorious, the wonderful, the good.
3. Building the Christian incentive of sympathetic helpfulness.
4. Leading into activities through which gratitude and sympathy may express themselves.

For the Pupil to Discover

With our group let us go on a voyage of discovery and find out some of the things which will help achieve the above contributions to individual religious growth. What questions shall we try to answer?

1. What are some of November's beauties?
2. What are some of November's wonders?
3. What are some of November's good things?
4. What does it mean to be thankful? (What is thanksgiving?)
5. What have I to be grateful for?
6. Who or what is the source of November's countless good things?
7. How can I say "thank you?"
8. How can I help others have something for which to be grateful?

Activities in Which Pupils and Leader May Engage

1. *Room Decorating.* Throughout the month this activity may continue. Autumn leaves, evergreen boughs, the harvest features such as corn stalks, pumpkins, apples; some late flowers. Discover the wonders, the good things and as they are discovered use them to beautify your room. There may be reasons for beautifying it:

a. For your own use. Where you can be happy in a lovely room.

b. For the beginners or juniors invited in to share some service with you, or the parts of a service.

c. For fathers and mothers invited to a session.

d. For purposes of entertaining some guests, young or elderly, during the week.

2. *Thanksgiving Party Plans.* First, discover groups who would enjoy a Thanksgiving party to whom indeed such a party would be a real treat. Through your entire program let the group plan the room decoration, the games, the program, the menu, the invitations, the place cards, the favors. Your worship service will take its place in forwarding this enterprise.

3. *Surprise Baskets.* These do not need to be dinners. They can be baskets made up of any happy little surprises which will bring joy to fathers, mothers, brothers, sisters, the pastor, elderly people, uncared for boys and girls, far away friends. They may be called "sunshine" as well as surprise baskets. Artificial flowers you've made may be in them.

4. *The Bird's Thanksgiving.* Plan a treat for the birds or the squirrels. Make the containers. Fill the containers with seed, bread crumbs, suet, nuts, anything they like. Give them their feast on Thanksgiving Day.

5. *Bowls.* Painted bowls of narcissus bulbs make a lovely secret for the department. They can be used to decorate the church for Thanksgiving. Then they can be carried to places where they will give cheer.

6. *Father and Mother Program.* We may plan a program for father and mother which will reveal to them some of our November discoveries. This can be given some evening or Thanksgiving afternoon or on Sunday morning following Thanksgiving Day.

Materials Which May Be Used

Songs

"Thank you, Father," *A First Book in Hymns and Worship*, Thomas, No. 16.

"Can a Little Child Like Me," *Songs for Little People*, Danielson, No. 52.

"For the Beauty of the Earth," *First Book in Hymns and Worship*, No. 20.

"Offering Hymn," *Songs for Little People*, No. 90.

"All Things Bright and Beautiful," *First Book in Hymns and Worship*, No. 44.

"We Thank Thee," *Elementary Magazine*, November, 1927. *Primary and Junior Songs*, Mari R. Hofer.

"Lord of the Sunlight," *Songs for Little People*, No. 35.

Stories

"What Bradley Owed," *Children's Story Sermons*, Kerr or The Second Year *Mayflower Program Book*, Perkins-Danielson, p. 7 or *Training the Junior Citizen*, Forsyth, p. 124.

"The First Thanksgiving," *Primary Story Worship Programs*, Berg.

"Ned's Thanksgiving Basket," *Elementary Magazine*, November, 1927, p. 195.

"The Thanksgiving Surprise Basket," *Elementary Magazine*, October, 1927, p. 55.

"The King's Thanksgiving," *Tell Me Another Story*, Bailey, p 157.

"Old Man Rabbit's Thanksgiving," *For the Story Teller*, Bailey.

Pictures

"We Give Thee Thanks," Jessie Wilcox Smith. Cover of *Good Housekeeping*.

"Ready to Share," *Elementary Magazine*, November, 1927.

"The Angelus," Millet.

"The Harvest," *Beginners' Picture Set*, Part I, new Graded Lessons.

"The Shower," *Beginners' Teacher's Large Picture Cards* with old Graded Lessons, Part 7.

"Sharing Good Gifts," *Primary Picture Set*, Course III, Part 1, new Graded Lessons.

"Children Caring for Their Room," *Primary Picture Set*, Course II, Part 1, new Graded Lessons.

"Chip-Chip and Fluffy-Tail," *Beginners' Picture Set*, Part 1, new Graded Lessons.

"Winter Birds," *Primary Picture Set*, Course I, Part 1, new Graded Lessons.

"Charles and His Mother," *Primary Picture Set*, Course I, Part 1, new Graded Lessons.

"A Boy and Rabbit," Raeburn.

Calls to Worship

Make a joyful noise unto Jehovah, all ye lands.
Serve Jehovah with gladness.
Come before his presence with singing.
—Psalm 100, verses 1-2.

Enter into his gates with thanksgiving,
And into his courts with praise,
Give thanks unto him, and bless his name.
Psalm 100, verse 4

(Music: *Carols*, Leyda Publishing Co., page 6.)

Suggested Service

(Preceded by a period of Preparation.)

General Theme: Gratitude for the beautiful, the good in the world.

Aim: To help the pupil grow religiously by—

a. Coming to know the goodness of God.
b. Developing a spirit of gratitude.
c. Showing that gratitude in meeting discovered need of others.

For the Pupil to Discover:

1. What tells me that God is good?
2. What have I for which to say "thank you?"
3. What do other people need?
4. How can I help them have something for which to say "thank you"?

*Miss Mildred O. Moody is Director of Elementary Work, Board of Education of the Methodist Episcopal Church.

Service of Worship

QUIET MELODY: "Hymn of Praise." *First Book in Hymns and Worship,* Thomas, No. 20.

CALL TO WORSHIP:

Leader (speaking):

Make a joyful noise unto Jehovah, all ye lands.
Serve Jehovah with gladness.
Come before his presence with singing.

* * *

Children (singing):
Enter into his gates with thanksgiving,
And into his courts with praise,
Give thanks unto him, and bless his name,
Forever. —Psalm 100: 4.

PICTURE APPRECIATION:

Picture No. 1. "The Shower." (Suit picture to the day.) Story of the picture told by boys and girls in the department. Let the conversation bring out the values and beauties in all kinds of days; the why of different kinds of days; God's relationship to them.
Departmental Hymn: "Thank You, Father." (First verse.)

Picture No. 2. "We Give Thee Thanks," Smith. Story of picture told by boys and girls in the department. Let the group bring forward other things for which they are grateful. Trace the sources of these things for which they give thanks and help them in conversation to discover God's relationship to each.

Hymn: "Thank You, Father." (Second verse.)

Picture No. 3. A picture of a child "At Rest," such as the one by Elizabeth Strong, "A Faithful Friend." Or one from magazine or Graded Lesson Picture Sets. In directed conversation lead the group to think of the play they have had; the reasons for sleep; God's relationship to both play and rest.
Hymn: "Thank You, Father." (Third verse—bowing heads on last phrase.)

VOICED PRAYER: (Continuing Song Prayer.)

Dear heavenly Father, we are glad for sunshiny days, for rainy days, for windy days, and for the days of snow which are coming. We are glad for the food we have, the games we play and for our rest at night. We sing our thanks to thee.

Sung response: "Father, we Thank Thee." Chorus No. 52, *Songs for Little People.*
STORY: "Ned's Thanksgiving Basket." *Elementary Magazine,* page 19, November, 1927. (The story is used to help motivate a thanksgiving enterprise.)

Picture "Ready to Share," *Elementary Magazine,* November, 1927.

CONVERSATION:

Help the boys and girls think through what they will do and for whom. They have the problem of discovering who needs a thanksgiving gift. Some may elect to go to the pastor, deaconess, parent, Sunday school superintendent to find out. They have the problem of what to give. Let different groups choose to make lists for future consideration. They have the problem of how to get what they give. Leads directly to offering.

OFFERING:

Offertory Played: No. 89, *Songs for Little People.*

Offering Presented: Group singing No. 90, *Songs for Little People.*

Voiced Prayer: Dear heavenly Father, we thank thee for all thy good gifts to us. We have brought our offering this morning to be used in buying things to make others happy on Thanksgiving Day. Amen.

PLANNING:

Let the children in small groups continue to plan for the enterprise after the service is concluded and present their findings for group consideration next Sunday. Plan the next three Sundays' service along the same lines as this one developing the enterprise as you go and using the materials listed. The last Sunday have the offering climax your service, letting the children give everything brought for the baskets. It will be wonderfully impressive, climaxing the series in a really beautiful experience.

JUNIOR DEPARTMENT PROGRAMS FOR NOVEMBER

By HAZEL A. LEWIS*

To discuss in the monthly conference of junior department teachers and officers:

1. What experiences are our juniors having at this season of the year?
2. What phases of the Thanksgiving season are emphasized in public school, home, community?
3. What religious interpretation of these experiences should the church school plan to give?
4. What new experiences should the church school provide?

The answers to these questions should determine the program for the month. Probably they will present a motley array of situations. It is quite likely that the public school is giving its emphasis to the early history of America and the first Thanksgiving Day, with the use of patriotic songs and stories. Perhaps this is quite sufficient for even so interesting a subject may become threadbare. However, the important element of religious freedom (which, today, involves tolerance) may be carried much further in the church school.

In the home there are plans for a great feast, perhaps with guests or a visit to some other home. Certainly the big dinner is the chief feature of the Thanksgiving season in the home, frequently to the exclusion of all religious aspects of the occasion, and with self-indulgence as the dominant note. A group of fifth-graders, meeting after the week-end vacation, boasted of the vast quantities they had eaten, how ill they had been, and what measures had been necessary to make them well again. Not a religious experience, certainly, or even an edifying social one! A teacher raised the question as to whether that was the right way to spend the day, and one boy hastened to say, "But our class sent a whole basket of things to a poor family!" as though that quite amply paid any religious obligations.

In the community the feasting idea is commercialized, but other things are going on too. There is Armistice Day on the 11th, and this year there is Election Day. Juniors are violent partisans. They echo and intensify the views held by their parents or by others whom they admire and whose "word is law" to them. It will be a very suppressed junior department indeed, in which there have been no political arguments by the time November 2 comes.

If this description answers the first two questions listed above, can we build a program for the month, that will answer the third and fourth?

First, with patriotism rampant, war memories being revived, intolerance dangerously active, should not peace, good will and appreciation of others, be cultivated?

Second, an awareness of the beauties of God's world and of God as Creator will lead to a desire to express in a worthy way, gratitude for his goodness.

This should be real gratitude and a real consciousness of God in their own world, today.

Third, neither gratitude nor good will can be abstract. They will grow out of activities in which the juniors engage; and this is the answer to the fourth question.

The following activities are suggested:

HYMNS

Ask a group of juniors to meet you before the session, or on a week day, if that is possible, to look over the hymns of praise and gratitude to be found in the hymnal you are using. Have some one ready to play the different hymns the juniors choose. Be ready to guide them if they need it (even having a list ready if you think it necessary). Call attention to the words, have them read before the tune is played. Ask the children to be sure the hymn says what they want to say, as well as having pleasing music. Perhaps three or four may be chosen. The following* are suggestive:

"God of Our Fathers, Whose Almighty Hand" (After reading the words of this hymn one junior girl said, "Don't those words make you feel funny, inside!" And *don't* omit the third verse, "From war's alarms—" etc.)

"God of the Earth, the Sky, the Sea"
"For the Beauty of the Earth"
"This is My Father's World"
"The Breaking Waves Dashed High"

(This would answer the third question given at the beginning of this article.)

"Come, Ye Thankful People Come"
"For Peace and For Plenty"
"We Plough the Fields and Scatter"
"O Beautiful for Spacious Skies"

A half-hour's "sing" in which the children are led in these hymns, will in itself be a valuable experience. If there is good music leadership a junior choir may be formed, just for this month, or the whole department trained in singing these hymns.

Perhaps there is to be an assembly of the entire school in which the juniors may share by singing some of these hymns.

DECORATIONS

Ask another group of juniors to be responsible for making the room beautiful for the Sundays of the month. Baskets of fruits and vegetables, corn stalks, sheaves of grain, pumpkins, and flags, may be included. Perhaps some man in the local church will help the children secure these things. Companionship in activity with the adults of the church is a desirable experience for juniors. The church auditorium will perhaps be decorated for a "Harvest Home" service. The juniors may add their decorations to this and have another shared experience.

PICTURES

Are there some pictures the children would like to have in the room during the month? A committee of juniors may take care of this. Perhaps some one will loan a picture of a beautiful mountain scene, or a view of a garden or harvest field, or some other picture of the majestic beauties of nature. Let the children arrange for securing the picture and placing it.

*Miss Hazel A. Lewis is Elementary Editor, Christian Board of Publication, Disciples of Christ.

*Those listed are in *Junior Hymns and Songs* edited by Elizabeth Mc E. Shields, and in other hymnals, also.

POSTERS

A panel in a door, or on a screen, or an easel, may provide a space in which a poster can be placed so that it will carry a seasonal message. A group or class may be responsible for arranging one for the month, or one for each Sunday. The verses of the hymn, "God of the Earth, the Sky, the Sea," could be beautifully illustrated with three posters: (1) pictures of the sea; (2) a garden in sunlight; (3) a night scene.

SHARING WITH OTHERS

Plan with the children for some service that will meet a real need (a need for happiness is as real as a need for food). If possible let the children discover the need. At least they should plan and carry out the enterprise. Place cards for Thanksgiving dinner may be made and sent to an Old Folks' Home; a special treat such as small boxes of sugar cubes sent to a county infirmary; table decorations for a Children's Home; copies of "The Angelus" mounted and sent to the shut-ins of the church; or a basket of food for a family.

The Schedule

For the sake of continuity the same schedule is suggested as in October. The time and arrangement of periods are only suggested. The program should be as flexible as circumstances will permit. The program is not given by Sundays, but each period is developed with suggestions for the various weeks:

Fellowship (10 minutes)

A call to attention played on the piano. The children will be busy in pre-session activities and need a few minutes' warning. "The Gloria" (the greatest worship sentence, sung in all churches by all people). This may be used throughout the month.

PRAYER: (Repeated after the department superintendent)

Dear Father in heaven, teach us to be truly grateful for the beauties all around us, for the land in which we live, for school and church and homes. Amen.

DISCUSSION. Talk over the plans suggested above, letting the children help to decide which ones shall be carried on, who will be responsible for the various things, when the necessary work will be done. Each week this fellowship period may be given to reports on these matters.

Visitors and new pupils may quite naturally be recognized at this time.

First Class Period: supervised study. (25 minutes.)

Assembly for Worship

HYMN: "When Morning Gilds the Skies" (or other familiar hymn of praise.)

PSALM 148 read responsively, the department divided into two groups, one reading the first part of each verse, and the other responding. Other psalms of praise for other weeks are Psalm 145:9–14; Psalm 50. On the Sunday before Thanksgiving Day read Nehemiah 8:9–12; tell the story of the occasion, so that the children will understand that this was a Thanksgiving Day of long ago, and that the people listened to God's word, they were happy, they shared their good things with others; a very good pattern for a Thanksgiving Day, now.

HYMNS: At least two chosen from the list given above. Have the children read the words of each stanza before singing it the first time, so that they may sing thoughtfully.

OFFERING SERVICE: Two or four juniors may come to the superintendent's table for the baskets, pass along the aisles of the department receiving the offering and return to the table, standing there during the hymn, "We Give Thee But Thine Own." Or

All things are Thine; no gift have we,
Lord of all gifts, to offer Thee;
And hence with grateful hearts today,
Thine own before Thy feet we lay.*
Amen.

STORIES OR TALKS: On the Sunday nearest Armistice Day, tell something concerning the "Pact Against War" signed in Paris, August 28, by fifteen nations. The magazines will be giving accounts of it so that there should be no difficulty in getting the information.

"The Sower," and "The Feast of the Ingathering," from *All-the-Year Stories*,† edited by Elsie H. Spriggs, tell of scenes in Palestine and would be excellent for use at this season, possibly combined in one story.

HYMN: Another chosen from the list given above.

SECOND CLASS PERIOD: recitation and discussion. (20 minutes.)

Dismissal

*John Greenleaf Whittier. Music in *Junior Hymns and Songs.*

†Fleming H. Revell Co.

NOVEMBER PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

By P. R. Hayward

THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

Suggestions for a series of Worship Programs Interpreting the Christian Quest Ideal for Youth

Another Word With You

A Chat with the Leader Who is to Use These Materials

The materials offered this month are part of a series that is to last for three months. However, let us hasten to assure you, the set of materials for each month is complete in itself and can be used to good effect if you did not use those coming before it, or for any reason do not use those coming after it.

Therefore, it is quite important that the reader turn to the suggestions given in the last number of the *Journal* (September) under the friendly heading "A Chat with You." There is not room to repeat all the suggestions given there.

For the sake of any readers into whose hands this number may have fallen as their first introduction to the *Journal* let it be said that the September number can be secured from the publishers for twenty-five cents.

It will be necessary to repeat here the general outline for the three months' period. It is as follows:

General Theme for Three Months: "The Christian Quest"

FIRST MONTH—SELF

Intermediates: *The Discovery*[1] *of Self*
Seniors: *The Adventure*[1] *of Self-Mastery*
Young People: *The Achievement*[1] *of Self-hood*

SECOND MONTH—GOD

Intermediates: *The Discovery of God*
Seniors: *Adventuring for Others*
Young People: *Achieving a Divine Fellowship*

THIRD MONTH—OTHERS

Intermediates: *The Discovery of Others*
Seniors: *Adventuring for Others*
Young People: *Achieving for Others*

[1]The three challenging words, *Discovery*, *Adventure*, and *Achievement* are being used in this connection because they are the names given to books for boys and girls that are in preparation by the committee as follows:

A Book of Discovery for Younger Boys
A Book of Discovery for Younger Girls
A Book of Adventure for Older Boys
A Book of Adventure for Older Girls
A Book of Achievement for Young People

Full information regarding these can be secured from the denominational board, state council, or the International Council of Religious Education, 5 South Wabash Avenue, Chicago.

INTERMEDIATE DEPARTMENT

Intermediate Age-group Theme for the Month: The Discovery of God

First Sunday: *How Others Have Found Him*
Second Sunday: *Discovering God in My Conscience*
Third Sunday: *Finding Him in My Daily Life*
Fourth Sunday: *Discovering God Through Jesus Christ*

First Sunday: How Others Have Found Him

A SUGGESTED SERVICE

(For those items marked * it is suggested that the audience stand)

OPENING MUSIC: Instrumental number

*CALL TO WORSHIP:

Leader: In the name of those who have found Thee,
People: We seek Thy face, O Lord.
Leader: In memory of those who have died because of their devotion to Thee,
People: We come into Thy presence, O Lord.
Leader: Because we too want to discover more about Thy ways for our own lives,
All: We draw nigh unto Thee in the certainty of our faith, O Lord.

*HYMN: "For All the Saints Who From Their Labors Rest"

*SERVICE OF PRAYER

Silent Prayer

Prayer by leader, pastor, or some boy or girl chosen in advance, making reference to: boys and girls of the Bible who have been faithful to God, such as, Samuel, Eli, Miriam, Ruth, and so forth; boys and girls of mission fields, and so forth.

RESPONSIVE READING: Hebrews 11:32 to 12:2

TALK, OR ADDRESS: "How Other Boys and Girls Have Found God"

This talk may deal with incidents in the lives of the boyhood and girlhood of famous men and women which may be known to the speaker or leader for which material may be available. One purpose that such a talk could well have in view would be to set forth the way in which boys and girls who hold convictions as to what is right and wrong and in accord with the will of God usually make more out of life than those who merely "run with the crowd."

*HYMN: "Fight the Good Fight"

*SERVICE OF CONSECRATION:

Leader: For all those who have "paid with their bodies for their souls' desire,"
Audience: We thank Thee, our God.
Leader: For the boys and girls of past days who saw Thy will clearly and followed it without cowardice,
Audience: We thank Thee, our God.
Leader: For something of the spirit that enabled them to see Thy will,

Audience: We pray Thee, O Lord.
Leader: For a portion of their courage to do the right when once they had seen it,
Audience: We pray Thee, O Lord.
Leader: Therefore, in every walk of life,
All: "Help us to do the hard right against the easy wrong."

HYMN: "I Would Be True"

Second Sunday: Discovering God in My Conscience

SUGGESTED MATERIALS

SCRIPTURE: Story of Eli and Samuel
The Temptation of Jesus

HYMNS:
"Stand Up, Stand Up for Jesus"
"Yield Not to Temptation"
"Father in Heaven, Who Lovest All"
"God of Our Boyhood, Whom We Yield"
"Purer Yet and Purer"
(All hymns listed are from *Hymnal for American Youth*)

QUOTATIONS:
Duty, as Wordsworth said, is
"Stern Daughter of the Voice of God."

"He who floats with the current—who has no ideals, no convictions—such a man is a mere article of the world's furniture—a thing moved instead of a living and moving being—an echo, not a voice. The man who has no inner life is the slave of his surroundings, as the barometer is the obedient servant of the air at rest, and the weathercock the humble servant of the air in motion."
—*Journal of Amiel*

"I made them lay their hands in mine and swear
To reverence the King as if he were
Their conscience, and their conscience as their King."
—King Arthur in *Idylls of the King*, by Tennyson

"Yesterday, perhaps, you wanted to do something wrong. You wanted to tell a lie because someone else had told one on you, or to cut second base, because you were certain the umpire would not see you. But something stopped you. Something inside of you began to get uncomfortable and you did not do it. That something on the inside was the voice of God."

Third Sunday: Finding Him in My Daily Life

SUGGESTED MATERIALS

SCRIPTURE: Luke 2: 40–52 with emphasis upon the first sentence of verse 51.
Matt. 25: 31–46

HYMNS:
"Where Cross the Crowded Ways of Life"
"O Master, Let Me Walk with Thee"
"Heaven Is Here, Where Hymns of Gladness"
"O God, Who Workest Hitherto"

QUOTATIONS AND OTHER HELPS:
Tell or refer to the *Story of the Other Wise Man*, Van Dyke.
"The hands of those I meet are dumbly eloquent to me. There are those whose hands have sunbeams in them so that their grasp warms my heart."
—*Helen Keller*

Fourth Sunday: Discovering God Through Jesus Christ

SUGGESTED MATERIALS

SCRIPTURE:
Luke 2:49
John 14: 6–9

HYMNS:
"We Would See Jesus"
"Galilee, Bright Galilee"
"I Think When I Read"
"Thou Didst Leave Thy Throne"

Jesus did not argue about God; but he made men feel God everywhere and always present to whom we can bring the questions we cannot answer, the problems we cannot solve, the sins we cannot cleanse, the sorrows we cannot heal. He made men glad about God, telling them he is humble and intimate, the nearest thing in the world to us, nearer than our dearest friend. When we trust our purest promptings and our deepest love we learn a secret—that God is near.

SENIOR DEPARTMENT

Senior Age-group Theme: Adventuring with God

First Sunday: *Life is an Adventure*
Second Sunday: *The Greatest Adventures are God's Tasks*
Third Sunday: *The Adventures of God Today*
Fourth Sunday: *My Share in God's Adventures*

First Sunday: Life is an Adventure

SUGGESTED MATERIALS

SCRIPTURE: The Calling of Abraham

HYMNS:
"The Son of God Goes Forth"
"Forward Be Our Watchword"

QUOTATION:
A recital of Joaquin Miller's poem "Sail on! Sail on!" would be very effective, but there is not room here to print it in full.

CALLS TO WORSHIP
Leader: O come, let us worship and bow down in the presence of Him who has always sent men forth on great adventures for it is He who said, "Get ye up—and go forth into a land that I will show unto thee."
Audience: In a venturesome faith we seek Thy face, O God.

Leader: Thou hast compassed this city long enough. Go ye northward. In the name of Him who has always bidden us to venture forth, we worship today.

RESPONSIVE SELECTION:
(To be fitted into the service as the plans of the local committee may suggest)
Leader: For the fact, O God, that Thou hast made all our lives venturesome,
Audience: We give Thee thanks, our Lord.
Leader: For Columbus and his adventure in discovering a new world.
Audience: We give Thee, Lord, our thanks.
Leader: For Livingstone and his risky discoveries in the Dark Continent,
Audience: We give Thee, Lord, our thanks.
Leader: For Pasteur and his sacrificial ventures in healing the bodies of men,
Audience: We give Thee, Lord, our thanks.
Leader: For the adventures that crown and glorify all our lives.
Audience: We give Thee, Lord, our thanks.

TALK:
A brief talk could be given by a boy or girl or some adult leader on "The Adventure of Living," covering, perhaps such items as:
Learning to walk and talk is a great adventure even for the child.
Learning the home yard for play.
Going to school.
The first game on the school team.
The first day at college.
The first day at one's job.
The first night away from home.
The first time one sleeps under the stars.
So also in the wider world. It has been an adventure to conquer the land, the sea, the air.

Second Sunday: The Greatest Adventures Have Been God's Tasks

SUGGESTED MATERIALS

SCRIPTURE: The Judgment Scene, Matt. 25.

HYMNS:
"Through the Night of Doubt and Sorrow"
"Who is on the Lord's Side?"
"Lead On, O King Eternal"

QUOTATION:
"But what is the use of preaching the Gospel to men whose whole attention is concentrated upon a mad, desperate struggle to keep themselves alive?"
—*William Booth*

CALLS TO WORSHIP:
Leader: In the name and spirit of Him who always says to those who are ready for His call, "Come, share the road of adventure with me," let us worship.

Leader: I was glad when they said unto me, Let us go into the house of the Lord, for there I will face the great adventures of life with Him.

RESPONSIVE READING:
Leader: In memory of the great venturesome tasks that men have shared with God, let us worship.
We hold in memory the martyrs and prophets who found their great adventures, not in overcoming physical obstacles only, but in great battles of the spirit.
Audience: May a double portion of their courage rest upon us, O Lord.
Leader: We hold in memory the poets, the painters, the artists of form and color who have seen the beauties of God and have toiled unceasingly to reveal them to our duller hearts.
Audience: May a double portion of their appreciation rest upon us, O Lord.
Leader: We call to memory again those bold and sacrificial souls who have dreamed of a fair and just world for all their fellow-men and in Thy name have struggled and suffered to bring it to pass.
Audience: May a double portion of their sacrificial devotion rest upon us, O Lord.

TALK: "God's Adventures"
(This could well stress the way in which we often think of religion as being a safe and prosaic thing while high adventure lies outside of it. On the other hand, let it be noted, real religion has always presented the challenges and the thrill of high endeavor.)

Third Sunday: The Adventures of God Today

SUGGESTED MATERIALS

SCRIPTURE: Making a New World, Matt. 6:10; Rev. 21:1–5

HYMNS:
"Father, Hear the Prayer We Offer"
"Hast Thou Heard It, O My Brother"
"Hark! the Voice of Jesus Calling"

QUOTATION:
Let not young souls be smothered out before
They do quaint deeds and fully flaunt their pride.
It is the world's one crime its babes grow dull,
Its poor are ox-like, limp, and leaden-eyed.
Not that they starve, but starve so dreamlessly,
Not that they sow, but that they seldom reap,
Not that they serve, but have no gods to serve;
Not that they die, but that they die like sheep.
—Vachel Lindsay, in *The Congo*

CALL TO WORSHIP:
Leader: I was glad when they said unto me, Arise, O Soul of Man, and grasp the vast adventures of today for there are yet many things to be done.
Audience: And my heart said, Here am I, Lord, send me.

RESPONSIVE READING:
Leader: We will hold in our thought the unfinished and adventurous tasks of the day in which we live.
Upon the slums of our great cities with their slow crucifixion of human powers,
Audience: We center our thought and prayer.
Leader: Upon the poverty that presses its heavy hand upon the lives of millions of our fellow-men.
Audience: We turn our minds today.
Leader: Upon the ignorance by which countless people are shut off from the inward riches of life,
Audience: We give our tribute of thought and purpose.

TALK: "God's Unfinished Adventures"

Fourth Sunday: My Share in God's Adventures

SUGGESTED MATERIALS

SCRIPTURE: Parable of the Rich Young Ruler

HYMNS:
"Saviour, Thy Dying Love"
"True-Hearted, Whole-Hearted"
"Take My Life, and Let It Be"

CALL TO WORSHIP:
Leader:
Just as I am, young, strong, and free,
To be the best that I can be,
For truth and righteousness, and Thee,
Lord of my life, I come.

RESPONSIVE READING:
Leader: For the unfinished tasks of the world,
Audience: We give Thee, Lord, our thanks.
Leader: For the fact that Thou dost need our lives in setting up Thy Kingdom in this, Thy world,
Audience: We thank Thee, O Lord.
Leader: To the utmost of devotion that our lives can render,
Audience: We dedicate our lives, O Lord.
Leader: To the happy years of preparation and training for the larger service of our mature experience,
Audience: We consecrate our lives, O Lord.
Leader: To the cost of service, even though it prove to be in the future more costly than we now think,
Audience: We set aside the powers of our lives, O Lord.

TALK: "My Share in God's Tasks"

YOUNG PEOPLE'S DEPARTMENT

Young People's Age-group Theme for the Month: Achieving a Divine Fellowship

First Sunday: *My Need of Him.*
Second Sunday: *How Others Have Sought Him.*
Third Sunday: *Where I Have Found Him.*
Fourth Sunday; *My Constant Quest.*

First Sunday: My Need of Him

SUGGESTED MATERIALS

SCRIPTURE: Psalm 139

HYMNS:
"I Need Thee Every Hour"
"Lord, for Tomorrow and Its Needs"

Second Sunday: How Others Have Found Him

SUGGESTED MATERIALS

SCRIPTURE: I Kings 19: 9-13a

HYMNS:
"This is My Father's World"
"O Beautiful for Spacious Skies"

QUOTATION:
"Each in His Own Tongue"
A fire-mist and a planet,
A crystal and a cell
The jelly fish and a saurian
And caves where the cave men dwell;
Then a sense of law and beauty
And a face turned from the clod:
Some call it evolution
And others call it God.

A haze on the far horizon,
The infinite tender sky,
The ripe rich tint of the corn fields
And the wild goose sailing by:
And over all upland and lowland
The charm of the goldenrod:
"Some of us call it autumn,
And others call it God.

Like tides on a crescent sea beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in:
Come from the mystic ocean
Whose rim no foot has trod:
Some of us call it Longing
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood:
And millions who, humble and nameless,
The straight hard pathway plod,
Some call it Consecration,
And others call it God.
—*William A. Carruth*

Third Sunday: Where I Have Found Him

SUGGESTED MATERIALS

SCRIPTURE: Psalm 139

HYMNS:
"For the Beauty of the Earth"
"The Beautiful Bright Sunshine"
"This is My Father's World"

QUOTATIONS:
"Why should I wish to see God better than this day?
I see something of God each hour of the twenty-four, and each moment then;
In the faces of men and women I see God, and in my own face in the glass;
I find letters from God dropped in the street, and every one is signed by God's name:
And I leave them where they are, for I know that wheresoe'er I go
Others will punctually come for ever and ever."
—*Walt Whitman*

'Flower in the crannied wall,
I pluck you out of the crannies;
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.
—*Alfred Tennyson*

Fourth Sunday: My Constant Quest

SUGGESTED MATERIALS

SCRIPTURE: Matt. 6: 25–33

HYMNS:
(The following hymn suggestions are from *American Student Hymnal*)
"I Have Ridden the Wind"—No. 7
"I Sought His Love in Sun and Stars"—No. 8
"Seek Not Afar for Beauty"—No. 12

QUOTATIONS:
"I took a day to search for God,
And found him not. But as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed
I saw his footprint in the sod.

"Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush,
I heard his voice upon the air.

"And even as I marveled how
God gives us heaven here and now,
In a stir of wind that hardly shook
The poplar leaves beside the brook—
His hand was light upon my brow.

"At last with evening as I turned
Homeward, and thought what I had learned
And all that there was still to probe—
I caught the glory of his robe
Where the last fires of sunset burned.

"Back to the world with quickening start
I looked and longed for any part
In making saving Beauty be;
And from that kindling ecstasy
I knew God dwelt within my heart."
—*Bliss Carman.*

"I cannot find Thee! Still on restless pinion
My spirit beats the void where Thou dost dwell;
I wander lost through all Thy vast dominion,
And shrink beneath Thy light ineffable.

"I cannot find Thee! E'en when most adoring
Before Thy throne I bend in lowliest prayer,
Beyond these bounds of thought, my thought upsoaring,
From farthest quest comes back: Thou art not there.

"Yet high above the limits of my seeing,
And folded far within the inmost heart,
And deep below the deeps of conscious being,
Thy splendor shineth: there, O God, Thou art.

"I cannot lose Thee! Still in Thee abiding
The end is clear, how wide soe'er I roam;
The hand that holds the worlds my steps in guiding,
And I must rest at last, in Thee, my home."
Hymns and Sonnets, Eliza Scudder

If any leader has access to the works of Francis William Newman, let him turn to "Theism" and read the "Call to God's Service" beginning "Consecrate yourselves to God, all ye youths and maidens." It could well be worked into an oral or a mimeographed service of worship.

ADULT DEPARTMENT PROGRAMS FOR NOVEMBER

By S. W. HUTTON*

THEME FOR NOVEMBER: CHURCH AND STATE SHARING IN A COMMON TASK

Prayer is the soul's sincere desire
Whether uttered or unexpressed.

The words of this old hymn suggest as good a definition of prayer as can be found. Prayer is the heart of worship. During the month of November we should make much of the element of prayer in the adult department programs. Our prayers first of all will express the attitude of thankfulness reaching the climactic point in the program immediately preceding Thanksgiving Day. We will not overlook petition, intercession and other forms of prayer life.

Along with prayer may we give added emphasis to Scripture reading. Vary the way the lessons from God's Word are read from week to week. Responsive readings, unison readings, memory passages, reading by class groups, standing while reading, including readings from both the Old and the New Testaments will be helpful. Psalms 1, 19, 23, 100, 133 and others are great memory gems.

Adults carry heavy life responsibilities and they need spiritual nourishment. In November they will be expressing their highest ideals and exercising their utmost privileges as citizens of a great commonwealth. To undergird citizenship with Christian ideals is one of our strategic opportunities in November. Emotionalize adult interests. Give them a new vision of Christ. Help them to hold fast to God's eternal Fatherhood and to man's never-ending Brotherhood. Election Day and Armistice Day take firm hold upon adult experience. To minister to and through adults during this month is to deal with vital, spiritual power.

The following lines should give us confidence in our task as Christian citizens and should strengthen our patience and our faith—

Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not nor faileth,
And as things have been they remain.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.
—From *The Christian*

Suggested Form for Programs

This form may be printed if conditions warrant such procedure and variable elements of the program may be changed from

*S. W. Hutton is Associate Secretary, Department of Religious Education, United Christian Missionary Society, St. Louis, Missouri.

week to week. There is value in form if the form used is kept vital and interesting in content. At the end of the month the form should be changed. Those who participate in the programs from the platform should always keep the program content from degenerating into a mere performance or empty repetition of program elements. The following form is merely suggestive and is aimed to stimulate initiative.

INSTRUMENTAL PRELUDE: (Hymn tune or classic selection)

CALL TO WORSHIP: (Scriptural or hymnic)

HYMN: (A hymn of praise in harmony with the theme)

PRAYER: (Brief prayer of invocation)

SCRIPTURE: (Use lessons from both the Old and the New Testaments if time permits)

HYMN: (One or two well chosen hymns on worship theme)

SPECIAL: (Music, talk, story, dramatization, picture interpretation)

PRAYER: (Silent prayer on suggested topics closed by pointed prayer by leader or other individual)

OFFERING: (Offertory music by organ, or piano and violin)

HYMN: (One stanza of an appropriate number)

First Sunday

THEME: BUILDING A RIGHTEOUS STATE

PRELUDE: "Prelude"—S. Rachmaninoff Op. 3, No. 2 or the hymn "Lord, We Come Before Thee Now," tune "Hendon."

CALL TO WORSHIP:

Jehovah, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly,
And worketh righteousness,
And speaketh truth in his heart.
Ps. 15:1-2.

HYMNS:
"O Beautiful for Spacious Skies"
"Lord, God of Hosts, Whose Mighty Hand"
"Mine Eyes Have Seen the Glory"
"Stand Up, Stand Up for Jesus"

SCRIPTURE: Prov. 14:34; Matt. 5:1-20.

SHORT TALK ON THE WORSHIP THEME:
Outline in brief—
1. The principle and practice of the separation of Church and State.
2. Religion a vital element in education.
3. Cooperation of Church and State a necessity.

A WORD OF WISDOM:

THE SUPREME END OF EDUCATION

"There was never a time," according to Randall J. Condon in his *Atlantic Readers*, "when the schools (both church and secular) needed more than now to re-examine what they are teaching and the way they are teaching, to the end that emphasis may be placed where it belongs, upon life and the things that make for useful and worthy living. Formal, static routine, mechanical processes and material, do not produce an education that will function in terms of life. Life can be learned only through living, and the more abundant life comes from the things of the spirit.

"Since 'character is higher than intellect,' we turn our thoughts to a consideration of character as the supreme end of education, to set ourselves the task of devising ways and means for the development of personal character and for its expression in terms of social and civic service. But character cannot be taught, nor right habits of action formed, by any didactic process. Character grows out of life, is connected with life, expresses itself in terms of life, and must be established through living experiences and through the formation of right habits of action inspired by and conducted according to the highest ideals.

—From *Our Church*

PRAYER: Suggested topics for silent prayer—
1. That we may realize our personal responsibility as Christian citizens.
2. That the privileges of citizenship in a democracy may be rightly used.
3. That adult leadership in building a righteous state may be ever alert.

Second Sunday

THEME: TEACHING THE IDEALS OF PEACE

PRELUDE: "Meditation" (Thais) J. Massanet or the hymn "Father in Need I Come to Thee," tune "Thy Will Be Done."

CALL TO WORSHIP: (Use the 117th Psalm or the following.)

Leader: Be still and know that I am God;
I will be exalted among the nations;
I will be exalted in the earth:

All: The Lord is in His holy temple;
Let all the earth keep silence before Him.

HYMNS:
"My Country 'Tis of Thee"
"Fling Out the Banner"
"Lord, While for All Mankind We Pray"
"Unbar the Door! and Let the Lord Christ In"
"Let Men Their Brethren Know"

SCRIPTURE: Isaiah 9:2-7; 11:1-6, 9; 40:9-11; Romans 12. (Make selection from these.) Memory Psalm 133.

SPECIAL MUSIC (duet): "We've a Story to Tell to the Nations."

PRAYER TOPICS:
1. That the ideals of peace may dwell in each heart.
2. That our schools may teach the principles of peace.
3. That students may learn the art of peace.
4. That the nation may practice the principles of peace.
5. That the world may come to know the Prince of Peace.

CLOSING PRAYER, or prayer hymn (tune "America"):

"God, grant us now Thy Peace; Bid all dissension cease; God, give us Peace; Peace in true Liberty; Peace in Equality; Peace in Fraternity; God, give us Peace."

—*Selected*

Third Sunday

THEME: GROWING WORLD CITIZENS

MUSICAL PRELUDE: "Kammenoi Ostrow"—A. Rubinstein, or the hymn "Jesus Shall Reign," tune "Duke Street."

CALL TO WORSHIP:

O Jehovah, our Lord,
How excellent is thy name in all the earth.
Who hast set thy glory upon the heaven!

What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou has made him but little lower than God.
And crownest him with glory and honor.
Psalm 8:1, 4, 5.

HYMNS:
"Jesus Shall Reign"
"Christ for the World We Sing"
"The Whole Wide World for Jesus"
"God the All Merciful"

HYMN IN PANTOMIME: "O Zion Haste" (10c from the publisher of your choice. This may be presented by seven young women, a soloist and the pianist)

SCRIPTURE: Psalm 67 (unison reading); John 1:1-16; Psalm 24 (responsive reading)

PRAYER: (The following may be used as topics for silent prayer or may guide an individual in prayer thought in behalf of the group)
1. Working together promotes growth and unity.
2. Cooperation in a common task eliminates prejudice.
3. Growing in grace warms spiritual brotherhood.
4. The Christian life tells for Jesus.

A GEM IN VERSE:

God does not ask thy race,
Nor does he ask thy birth;
Alone he will demand of thee:
What hast thou done on earth?
—*Persian Motto.*

Fourth Sunday

THEME: GIVING THANKS TO GOD

INSTRUMENTAL PRELUDE: "Morning Mood" (Peer Gynt Suite) E. Grieg, or the hymn "Come, Ye Thankful People, Come," tune "St. George's, Windsor"

CALL TO WORSHIP AND THANKSGIVING: (May be sung if desired)

Come, ye thankful people, come,
Raise the song of harvest-home!
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied:
Come to God's own temple, come,
Raise the song of harvest-home!

HYMNS:
"Praise to God and Thanks We Bring"
"Now Thank We All Our God"
"Honor and Glory"
"We Plow the Fields and Scatter"

SCRIPTURE: Psalm 100 (memory); Phil. 4:4-13; I Thess. 5:12-23. (Make selection from these or read together a Thanksgiving selection from the readings in the Hymnal)

SPECIAL: (Read the President's Thanksgiving Proclamation)

A POETIC GEM:

IF—

If radio's slim fingers can pluck a melody
from the night
And toss it over continent or sea,
If the petaled white notes of a violin
Can be blown across a mountain or a city's din,
If songs like crimson roses are culled from
the thin blue air,
Why should mortals wonder
If God hears prayer!
—From *The Missionary Advance*

PRAYER: (For thankful hearts always responsive to the abundant provision God has made in the bank of his unbounding love)

NOVEMBER PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

RUTH IRWIN REX*

The following services attempt to maintain unity and worshipful dignity, and at the same time make recognition of the needs and interests of the several groups. The church-school worship service is not primarily for the adults, although they very possibly need as much training in worship as do the younger members of the school. The theme for the day should be so presented as to be understood, in some measure at least, by the youngest members of the group. This does not mean "talking down" to the children. They are the first to recognize and resent such an indignity. The presentations of themes here given are suggestions, and are not to be followed literally since each school will present its peculiar problem of age grouping.

The same *Call to Worship, Response, Prayer Response, Offertory Service,* and *Closing Sentences* are used for the entire month. The members of the school should be trained to sit reverently during the prelude, preparing their minds for the service that is to

*Mrs. Rex is Director of Religious Education of the Redding Center (Conn.) Federated Church.

follow. Each order of service is the same, hence only the first is given in detail. The hymns have been chosen from the *Hymnal for American Youth.*

Theme for the Month: Thanksgiving

The theme for this month is Thanksgiving. One of the most effective ways of thanksgiving is sharing. Simply to tell the members of the school to share their blessings with others, is not sufficiently definite. Plan to take gifts of food (or money) to poor families in the community that their Thanksgiving Day may be happy. If there are no such needy families, your gifts will be distributed by the charity organizations of a neighboring town or city. If at all practical, let the members of the school be responsible for the actual distribution of the gifts. In order that the sharing may have a larger aspect, take a special offering on Thanksgiving Sunday to be included in the school's contribution to missions. Be sure that each member of the school knows of these Thanksgiving plans. It would be well to have the teachers discuss the purpose of both offerings in their respective classes.

First Sunday

THEME: THANKING GOD FOR THE GOOD GIFTS OF LIFE

Assembly Period

ANNOUNCEMENTS

MEMORY DRILL:

Suggested Scripture Passage: Luke 2:8–14

Suggested Hymn: "O Little Town of Bethlehem"

PRESENTATION OF THEME:

When someone gives us something or does something for us, we say "thank you." At least, that is what we mean to do, only sometimes we forget. Then, too, we are so used to having things done for us that we begin to take them for granted. When we are not thoughtful enough to say "thank you" it is careless and selfish of us. Most often of all, I am afraid, we forget to say "thank you" to the heavenly Father. The Sundays of this month are going to be our special "thank you" days to Him. I hope these Sundays will make us want to say "thank you" to Him every day for a whole year, and then after that as long as we live.

Of course there is a special reason why we should choose this month as our "thank you" month. Like the Pilgrims we want to thank the heavenly Father for food, for shelter, for clothes, for our families and our friends, because it is He that gives them all to us. Our Scripture for today tells of some people who lived many, many years before the Pilgrims, and who, like them, had a special Thanksgiving Feast to thank the heavenly Father for His good gifts to them.

Worship Period

PRELUDE: Dix

CALL TO WORSHIP: Enter into his gates with thanksgiving and into his courts with praise; be thankful unto him and bless his name.

RESPONSE: "Praise Him, Praise Him, All Ye Little Children"

(Stanzas 1 and 3; i.e.: "Praise Him" and "Thank Him") Danielson and Conant: *Songs for Little People,* No. 6. This response may be sung by the entire school, or by the younger children.

HYMN: "Come, Ye Thankful People, Come"

SCRIPTURE: Deut. 26:1–11

PRAYER (by leader):

Our Father God, forgive us when we forget to thank Thee for all the good gifts Thou hast given us. Help us to remember that they all come from Thee. We do thank Thee for food, for our homes and for all those who love us. Help us to show our thanks by loving all thy children and by sharing with them the gifts we have received from Thee. Amen.

LORD'S PRAYER (Unison)

PRAYER RESPONSE (Sung in Unison): "Giving Thanks" (Thomas: *A First Book in Hymns and Worship,* No. 21)

OFFERTORY:

Sentences: "Every good and every perfect gift is from above, coming down from the Father. Freely ye have received, freely give."

Plates are passed by two of the younger children

Response (Sung in Unison): "Offering Hymn" (Danielson and Conant: *Songs for Little People,* No. 90)

HYMN: "My God, I Thank Thee"

CLOSING SENTENCES:

Help our lips to praise thee,
Help our hands to serve thee,
Help our hearts to love thee,
Forever. Amen.

ALTERNATIVE HYMNS

"We Plough the Fields and Scatter"
"For the Beauty of Earth"

Second Sunday

THEME: THANKING GOD FOR OUR COUNTRY (ARMISTICE DAY)

PRESENTATION OF THEME:

Have one of the younger children tell the story of the First American Thanksgiving. Then continue: We, like the Pilgrims, want to thank God for our Country. Think how much more wonderful it is now than it was on the first Thanksgiving Day. Today is Armistice Day. To some people it is a day for especially remembering the World War, but the word armistice does not mean war; it means peace. When we thank the heavenly Father for our wonderful country, let us be sure to thank him that it is at peace. Let us all do our best to keep it at peace, by living the way Jesus taught us to live, by keeping the two Commandments he gave us.

PRELUDE: Hesperus

HYMNS:

"Faith of Our Fathers"
"O God of Love, O King of Peace"

SCRIPTURE: Matt. 22:35–40.

ALTERNATIVE HYMNS

"Send Down Thy Truth, O God"
"God Send Us Men Whose Aim 'Twill Be"

Third Sunday

THEME: THANKING GOD BY SHARING WITH HIS OTHER CHILDREN

PRESENTATION OF THEME:

One of the best ways to show the heavenly Father that we truly thank him is by sharing the good gifts he has given us with others. I don't believe any of us can really enjoy our Thanksgiving dinner unless we have helped to give someone else, some hungry child, a good dinner too. So next Sunday, let's each bring something. (Name the desired articles.) They will be given to ———. And while we are sharing with those near home, let us not forget the other children far away. Next Sunday the offering will go as a part of our gift to them.

PRELUDE: Bullinger

HYMNS:

"When Thy Heart with Joy O'erflowing"
"Where Cross the Crowded Ways of Life"

SCRIPTURE: Matt. 25:31–45

ALTERNATIVE HYMNS

"O Lord of Heaven and Earth and Sea"
"We've a Story to Tell to the Nations"

Fourth Sunday

THEME: THANKSGIVING

PRESENTATION OF THEME:

Suppose your father or mother gives you something; you are ever so pleased with it, but you forget to say "thank you." Now father or mother knows that the gift has made you happy. That makes them happy, too; only they can't help but be sorry that you weren't thoughtful enough to say "thank you." I am sure it is like that with the heavenly Father. He knows his gifts to make us happy, but he can't help but be sorry when we forget to say "thank you." Let us remember that always, and especially on Thanksgiving Day.

PRELUDE: Duke St.

HYMNS:

"O God, Beneath Thy Guiding Hand"
"Come, Ye Thankful People, Come"

SONG (by the Children): (between Scripture and Prayer)

"Can a Little Child Like Me?" Danielson and Conant: *Songs for Little People,* No. 52)

SCRIPTURE: Psalm 100 (Unison)

Each one should bring forward his special Thanksgiving gift as a part of the Offertory Service. Be sure that a table is provided for the purpose. (A special prayer dedicating the gifts of food and money to their intended purposes may be included.)

ALTERNATIVE HYMNS

"Joyful, Joyful, We Adore Thee"
"O Worship the King"

Compilation of Statistics for Presentation

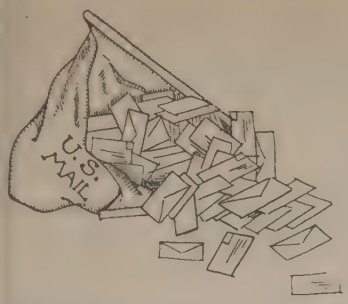
to the

TENTH CONVENTION OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION

Los Angeles, California, U. S. A.
In Session July 11–18, 1928

GRAND DIVISIONS	No. of S. S.	No. Officers and Teachers	No. Pupils	Total Enrolment
North America*	195,343	2,459,799	17,510,830	19,970,629
Central America	381	1,832	19,098	20,930
South America	2,976	11,695	159,160	170,855
West Indies	1,930	17,364	171,330	188,694
Europe	90,621	854,905	8,462,845	9,317,750
Asia	37,427	96,564	1,470,818	1,567,382
Africa	13,148	63,477	726,181	789,658
Malaysia	1,422	8,161	100,463	108,624
Oceania	12,898	89,720	790,710	880,430
1928 GRAND TOTALS	356,146	3,603,517	29,411,435	33,014,952
1924 Glasgow Convention Totals	347,001	3,520,192	29,157,419	32,677,611
1924–1928 Increase	9,145	83,325	254,016	337,341

* Estimate. Figures are the same as reported to the Ninth Convention, Glasgow, 1924. From definite reports received there is evidence of an increase rather than any decrease in the U. S. A.



What's Happening in Religious Education

REV. FRANK A. SHULTS has joined the staff of the Ohio Council of Religious Education to have charge of leadership training. Mr. Shults was graduated from Heidelberg College, and later received the B.D. degree from both Central Theological Seminary and Yale Divinity School, and also the M.R.E. degree from Boston University. For several years he was executive secretary of the Montgomery County Council of Religious Education with headquarters at Dayton, Ohio.

AT the annual meeting of the Board of Trustees having charge of the Lake Geneva property belonging to the International Council, the following officers were elected: President, J. L. Kraft; Vice President, William Hamilton; Secretary, Hugh S. Magill; Treasurer, S. B. Chapin.

REV. W. J. BRADBURY of Montreal, Quebec, has been elected to the staff of the General Board of Religious Education of the Church of England in Canada, to act as field secretary for work in Eastern Canada.

THE International Leadership School at Geneva Glen, Colorado, on July 26, 1928, enjoyed the unusual privilege of mingling at luncheon and for a brief social hour with fifty of the Japanese men and women who, after attendance at the World's Sunday School Convention, were touring the United States. At the request of Mr. Imamura, the leader of the delegation, a brief statement was made of the objectives of the three International schools and their relationship to the Council. He stated that in Japan there are three national summer schools of religious education, each with an attendance of over one hundred.

The students and faculty were much interested in learning of the work in Japan. The guests were equally alert to discover how schools are conducted here, and the results of this summer training. It was the unanimous agreement of the school that this opportunity to meet these outstanding Japanese business and professional men and women, leaders in the religious life of their nation, was a unique privilege, and each was intent on carrying back to his own school and church some of the inspiration of this event.

WHEN Dr. John Timothy Stone accepted the presidency of McCormick Theological Seminary in Chicago, it was agreed that he would not give up the pastorate of the Fourth Presbyterian Church in that city, but should have a co-pastor who would share the responsibilities with him. Reverend Harrison Ray Anderson, D.D., formerly pastor of the First Presbyterian Church of Wichita, Kansas, has been selected as co-pastor with Dr. Stone and will take up his new work in Chicago about October first. Dr. Anderson is a graduate of McCormick Seminary and has had a very successful ministry in Wichita for many years.

THE report of the vacation church schools held under the auspices of the Chicago Council of Religious Education during 1928 states that the schools have been bigger and better than ever. Two things have stood out: the churches have secured better trained teachers than in previous seasons, and more schools have taken advantage of the training opportunities offered by the Council. Fifteen two-hour down-town class periods of training were offered, with the aggregate attendance approximately 1,500. In a number of cases public schools have cooperated, about a dozen vacation schools having been held in public school buildings. In one community the school loaned certain manual training equipment to the vacation school. One school reported that it had to turn away 150 children. Another school extended the length of its term from five to seven weeks and had a good average attendance. Still another school reported a department for adults, and the number of older boys and girls in the various schools was larger than ever before.

IN CONNECTION with the World Press Exhibition held at Cologne (Rhine) during the past summer was held the International Christian Press Exhibition. For the first time, an attempt was made to give an impression of the value and the enormous extent of the religious press throughout the world. In the American and British departments the most important organs of denominational journalism, as well as of the interdenominational press, were represented, in addition to the papers and magazines of the Christian organizations in the spheres of social and international movements. In connection with this exhibition an International Christian Press Conference was held for several days.

FOLLOWING the World's Sunday School Convention in Los Angeles, over one hundred of the delegates from Japan toured in the United States before returning to Yokohama. The entire delegation of one hundred sixty-seven people visited Yosemite in a special train and went on to Sacramento together. From there forty-nine of the party traveled North to Portland, Tacoma and Seattle, and sailed for Japan. The others followed an itinerary which took them as far east as Boston, stopping off at many cities where they were formally received by city officials and organizations of various kinds. Each member of the party visiting New York was presented with a personally stamped copy of the *New Testament and Psalms*, by the American Bible Society, and with a Tercentenary edition of Bunyan's *Pilgrim's Progress*, by the American Tract Society. The second party sailed from San Francisco for Japan on August 29.

MISS MIRIAM CHALMERS, who has been doing graduate work in religious education at Columbia University during the past year, has accepted the position of director of religious education in the Third Presbyterian Church of Rochester, New York, beginning her work the first of September.

DURING September 18–20 there will be held at Eagles Mere Park, Pennsylvania, the Second General Interracial Conference of Church Women under the auspices of the Church Women's Committee of the Commission on the Church and Race Relations of the Federal Council of Churches. The purpose of this conference is to carry forward the effective work begun following a similar conference last September held by this Commission in cooperation with the Council of Women for Home Missions and the National Board of the Young Women's Christian Association.

REV. A. PRESTON GRAY, the representative of the Louisiana Council of Religious Education on the International Executive Committee, has resigned the pastorate of Kings Highway Christian Church of Shreveport, Louisiana, to become pastor of the University Christian Church at Fort Worth, Texas.

PROF. NORMAN E. RICHARDSON is experimenting with a character rating chart for junior high school boys. This has developed out of the extensive research which he has been conducting in problem-situations of boys of this age. The instrument emphasizes behavior responses rather than attitudes. It can be used to discover specific points of low rating which constitute particular needs. Its use involves the cooperation of parents. Any one interested in securing a copy may do so by sending fourteen cents to Professor Richardson at 1906 Prairie Avenue, Chicago.

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Christian Board of Publication
St. Louis, Missouri

JUST as we are going to press a telegram announces the death of Miss Edith Mabel Town at Eagle Rock, California. Miss Town was Director of Children's Work, and later Acting General Secretary of the Wisconsin Council of Christian Education.

THE METHODIST EPISCOPAL CHURCH has recently completed plans whereby the work of the Missouri Wesleyan College at Cameron, Missouri, will be merged with Baker University at Baldwin, Kansas. At the close of the school year the upper class work at Missouri Wesleyan was transferred to Baker University. Beginning next September two years of college work will be offered at Missouri Wesleyan, the courses in these two years being parallel to the courses offered at Baker. The junior and senior years' work for students entering Missouri Wesleyan is thereafter to be done at Baker.

MR. LEO V. BARKER of Los Angeles, California, has accepted the position of director of religious education in the Central Union Church in Honolulu, Hawaii, to succeed Rev. Sidney H. Buckham, who gave an interesting account in the July *Journal* of the work of this church.

REV. JOHN F. LOCKE, of Woodstock, Virginia, has become field secretary of the Virginia Council of Religious Education. Mr. Locke is thoroughly trained in religious education, having received his M. A. degree from Boston University, and the B. D. degree from Yale University.

REV. JOHN H. MATTHEWS, who for several years has been general secretary of the Western Washington Council of Religious Education, with headquarters at Seattle, has resigned his position. There is a movement under way to unite the Eastern and Western Washington Councils into one state council.

OUR LETTER BOX

A satisfying smugness on the part of the editors of any journal would be a calamity. Therefore the editors of the *International Journal* insert this form as a handy license to the reader to voice his opinion and save them from becoming complacent.

The impression I received of this number of the *Journal* is:

———Good ———Average ———Bad

My reasons are.....

.....

I read the following articles:

Name of Article	*Good*	*Average*	*Bad*
.....	———	———	———
.....	———	———	———
.....	———	———	———

I omitted these articles for the reasons given:

Name.....

Reasons.....

Name.....

Reasons.....

Name.....

Reasons.....

The *Journal* has helped me in these ways:.....

.....

.....

It could help me better in these ways:.....

.....

.....

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THE WHOLE BIBLE IN PICTURES

The Process of Group Thinking. By Harrison Sacket Elliott. New York, Association Press, 1928.

The appearance of this exposition on the process of group discussion, or group thinking, will be hailed with much satisfaction. It will give satisfaction to some who have long desired to know more of this method in purpose and technique. It will give satisfaction to others who have been critical of this method of procedure, and will find here a direct front on which attack may be made. The former will certainly be fully satisfied. The latter, who come to curse, may remain to praise.

The author deals primarily with the technique of the leadership of group thinking, though the underlying philosophy of the method runs throughout the discussion. He calls group thinking the method of democracy. It is the aim of democracy to secure the active participation of every individual up to the limit of his capacities, in the conduct of all his social, vocational, and political affairs. It follows that he must be an active participant in the processes by which the purposes of democracy are served.

Group thinking follows much the same pattern as individual thinking. It is the process of reliable and convincing group decision. Just as individual thinking may be improved through training in right technique, so group thinking is subject to such training. This emphasizes the place of the leader in group thinking. His place is not that of leading the group in *what* to think but rather guiding them in *how* to think. The best kind of a leader is one who makes himself increasingly unnecessary to the group.

In answer to the criticism which is often made that group thinking reduces decisions to the level of the mediocre members of the group only, Professor Elliott points out that, just as in all phases of life, in group thinking the ablest member of the group exerts his proportionate influence. A prophet has his place in group thinking, for it is he who stirs people to better ways of living, and group thinking is essentially a process of finding the better way. Group thinking differs from argument. While in debate we seek to find opposing viewpoints in order to refute them, in group thought we seek the opposing point of view in order to take account of it and build our conclusions in the light of it.

Throughout the discussion, Professor Elliott points out the importance of the chairman in the processes of group discussion and the great importance of making careful preparation if the values of the discussion are to be realized. He points out that a program built on the basis of group discussion needs to be more carefully planned than one which is to be based on a series of addresses.

In answer to a criticism which is frequently brought that decisions resulting from group thinking represent but the combined ignorance of the members of the group, emphasis is laid on the essential place of information in the process. Sometimes this information may be secured from actual investigation by members of the group and again it may be presented in the form of lectures by experts. The difference between this type of lecture and the usual lecture program is that in group thinking the lecture is presented at a point where there is need for the lecturer's information. Even as in individual thinking, so also in group thinking, there are certain points in the process where the best results cannot be achieved without adequate data with which to work.

Professor Elliott is right in emphasizing the fact that much of the work of democracy is done by group thinking. Anyone in an official position will soon discover that he is doomed to an endless series of conferences and committees. It stands to reason that the work of such groups can be made much more effective through the use of proper technique. In the light of this clear exposition of how to realize the best results of group discussion, most of us, as we look back over our bungling efforts, stand exposed as the amateur tennis player who for the first time watches a professional champion.

All of this we may regard as true of Professor Elliott's discussion as far as it goes. But how far does it go? There is one important question to which he gives no answer. To what extent may this method be applied? The implication in the discussion is that it should be much more widely used than at present. Would he recommend it for general use as an educational procedure? If so, we should like to ask whether all education consists of the meeting of a series of problems. Are there not some educative influences which do not rise to the level of formal problems?

There is another question which gives us some concern when we think of the use of the group-thinking method as an educational procedure. How educative is it going to be to have a group discuss and arrive at a conclusion on questions which have no immediate life concern to the participants? It is not difficult to get a discussion going on almost any academic question, but what of it? This is a question, not of the validity of the author's presentation of the technique of group thinking, but rather of the extent to which the method can be used educationally.

There are other questions. For the author there seems to be no place for a short-cut in the deliberation of a group by having a committee do some of the thinking for the group and bring in findings which may be answered by the group without their going through the details of the process of arriving at that finding. If we interpret him correctly, it is his judgment that we will make progress more rapidly if the whole group itself follows through the processes by which these findings are determined. As a matter of fact, however, we know that it is just this procedure of having small groups handle many of the details which makes possible the work of most large committees and conferences. All of us have had the experience of wearing ourselves out in committee meetings without getting anywhere, simply because every bit of the thinking and planning was left to the group as such.

We are inclined to ask further whether the only purpose of an address or lecture is to provide a basis for further discussion. Is the only legitimate purpose of such formal presentation an intellectual one? The author's discussion on the place of the sermon seems to indicate this view. It is questionable whether a great deal would be gained in the effectiveness of most sermons if the congregation were to join in a discussion following the pastor's presentation. There are at least some sermons even today which would incline us more to go home and pray than to discuss the viewpoints presented.

There is one other point at which the reviewer finds himself unable to agree with the author. This is on his definition of worship. The author finds the essential difference between a group discussion which is religious and one which is irreligious to be that in the former the group is earnestly trying to find the highest and best solution for a problem. For him "any search which comes to be of supreme importance and to which the group is willing to give itself with complete abandon represents a loyalty essentially religious." The reviewer would say that such a situation presents a superfine one in which worship may take place, but that the experience is not one of worship until some reference is made of this problem to the will and purpose of God. Perhaps there is no great difference here—yet some would consider it an essential difference.

No doubt many of these problems would easily be resolved if the reviewer and author could engage in a process of a group thinking on them!

—Paul H. Vieth

"Gentlemen—The King!" By John Oxenham. Boston, The Pilgrim Press, 1928. 96 p. Price $.75.

Following in the trail of the *Hidden Years*, a book of beauty and radiant life which dealt with the hidden years in the life of Christ, comes this little volume by the poet singer and minister of the beautiful and the true. In the little volume, *"Gentlemen—The King!"* the author has endeavored to crystallize the most wonderful and heroic personage of all times and has clearly, and as simply as possible, showed the meaning of the greatest life that ever lived on the earth.

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—R. A. B.

The Scriptures in the Making. By Abigail Pearce. New York, The Macmillan Company, 1927. 195 p.

In these days when youth are in a revolt against pre-digested theological philosophies and against worn-out conduct patterns, such a book as this one is indeed most timely.

We have in this volume a skillfully told story by a teacher who for a number of years has been searching with thoughtful young people for the truth about the Bible. The point of view maintained by the author is most creative and her spirit reverent and entirely instructive.

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—R. A. B.

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The Campus. By Robert Cooley Angell. New York, D. Appleton and Company, 1928. 252 p. Price $2.50.

This is a careful study of contemporary university life in the undergraduate field. It rules out all graduate and professional groups. It deals largely with state institutions and bases many of its points of view upon the University of Michigan, where the author is a professor, and other institutions that he has known. It is thus free from the endless tables that may mean much, or little, in the average study of this character. Nevertheless, the conclusions reached will be found to be sound, on the whole, and will fit quite accurately even many situations that the author has never seen. It covers, for example, home life, athletics, campus activities, recreation, financial self-support, religion, morale, etc. of students. —P. R. H.

The Hymnal for Young People. Ed. by Milton S. Littlefield and Margaret Slattery. New York, A. S. Barnes and Company, 1928. 338 p. Price $1.25 per copy; introduction price $90.00 per hundred.

Two great leaders, one an accomplished student of music, the other a genuine friend of youth have compiled a hymn book of real value for use with young people. All of the hymns are carefully selected by the authors who must have kept young people constantly in mind. It is indeed a hymn book and it will be of real value to those leaders who are in search of a hymn book for worship.

In the back of the book a number of worship services are provided for responsive reading. —R. A. B.

Parent-Child Relationships. By Gertrude Laws. New York, Bureau of Publications, Teachers College, Columbia University, 1927. 57 p.

An investigation of the significance of the attitudes and practices of parents in child training, and of methods of studying them at first hand. The account leaves one with the distinct impression that the training of children is by no means a simple, one-sided process of setting the child right. Parents must also be helped to set *themselves* right. The book shows clearly the needs and possibilities of adult education, particularly parent education. It answers such questions as these: What kinds of prejudice and antagonisms are revealed in parental attitudes? What are some of the sources of difficulty in parent-child conflicts? How may parental attitudes and practices be judged in the light of the behavior of children? It presents materials and methods for those who wish to make a searching analysis of parent-child relations for the better training of parents. —O. M.

Picture Values in Education. By Joseph J. Weber. Chicago, The Educational Screen, Inc., 1928. 156 p.

This book is a complete record of an experimental investigation carried on with both grade pupils and college students at the University of Kansas. It contains also a brief summary of the author's doctor's thesis. The book will be of value to any one who is interested in the possibilities of visual education. —R. A. B.

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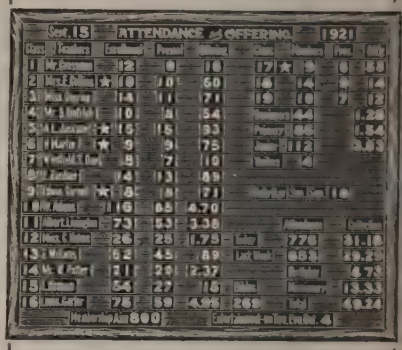

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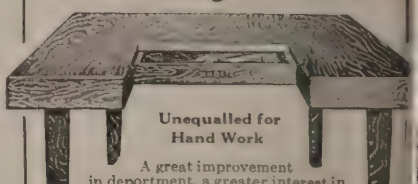

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Secondary School Curricula. By Willis L. Uhl. New York, The Macmillan Company, 1927. 602 p.

This comprehensive study of the high school curriculum is divided into 5 parts. In the first part the author considers the origin and development of the secondary school curriculum, tracing it from primitive times through the Greek, Roman, Medieval and early modern periods to the present day. In Part II consideration is given to the criticisms which have been offered on the secondary school curriculum and in the last chapter of this section consideration is given to the problems which emerge from such constructive criticism. Part III is devoted to a consideration of educational objectives and curriculum values, with an extended discussion of various methods through which objectives may be determined. The author suggests that clearer thinking would result if a definition of terms were adopted providing for the use of the term "value" to designate "an observed or imagined condition which is either useful or leads to or produces something useful"; the term "ideal" to signify a value which is accepted as desirable of attainment; and the term "objective" to signify a "value or an element of a value which is set up for attainment together with plans for appropriate activities for the attainment of the value." While of course any author has the right to define his own terms as he sees fit, it seems to the reviewer that instead of introducing simplicity this scheme introduces further complications. The definition of the term objective as offered by Uhl is almost synonymous with "curriculum" as it is now being used.

Parts IV and V deal with the influence on curriculum construction of pupil equipment, interests and needs, on the one hand, and of local conditions and needs on the other. The last part deals with a consideration of the reconstruction of present day curricula.

—P. H. V.

What Remains of the Old Testament. By Hermann Gunkel. Translated by the Rev. A. K. Dallas. New York, The Macmillan Company, 1928. 186 p.

Professor Gunkel of the University of Halle, Germany, contributes five essays covered by the above title. They are: "What is Left of the Old Testament?" "Fundamental Problems of Hebrew Literary History"; "The Religion of the Psalms"; "The Close of Micah"; and "Jacob." They bristle with the keen criticism of that accomplished biblical scholar. The latest hypotheses receive due attention, and the initiated can soon tell us how many layers of tradition Gunkel must receive before he finds the original basic material. Appreciation of this volume depends wholly on the breadth of critical training of the reader.

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Negro Problems in Cities. A study made under the direction of T. J. Woofter, Jr. Garden City, Doubleday, Doran & Company, Inc., 1928. 285 p. Price $2.50.

A careful survey and study of Negro neighborhoods, housing, schools, and recreation in seven northern and nine southern cities. The book presents in a striking way some of the chief problems which have arisen as a result of the concentration of so many Negroes in our large cities during recent years, problems which require readjustments of both the Negro and the white races.

Greek Thought in the New Testament. By George Holley Gilbert. New York, The Macmillan Company, 1928. 216 p. Price $1.75.

Dr. Gilbert has given us a very scholarly treatment of the influence of Greek thought in the New Testament in this volume. It will be of value particularly to the thorough student of the Scriptures who is seeking to find the basic teachings of Jesus, freed from some speculations of the earlier Greek-thinking converts. The author proceeds on the thesis that much of the teachings in the New Testament are ascribed to Jesus with the result that our eyes are blinded to the vital truths in his teachings. He maintains throughout that Greek philosophy in its attack on Christianity in the early days of the church influenced the followers of Jesus and their views of Christ rather than of the Master himself. —R. A. B.

The Development of the High School Curriculum. Sixth Yearbook, Department of Superintendence. Washington, D. C., National Education Association of the United States, 1928. 584 p.

The volume is divided into 4 parts. Part I deals with the fundamental issues in secondary school curriculum building. In this part is considered the purpose and place of the high school in American education. Part II contains reports of research activities in secondary school subjects. Part III considers a report on health and physical education in junior and senior high schools. Part IV deals with the official records of the Department of Superintendence.

Religious educators will be particularly interested in the definition of objectives which is made by the Curriculum Committee. These objectives have been divided into four major statements dealing respectively with the self, nature, society and God. In comment on the last of these the committee makes the following statement: "No greater task rests upon the secondary school than to help its pupils to find their God. How this is to be done is the greatest of problems. Of one thing only are we sure: We cannot solve this problem by ignoring it. There is no single way to apprehend Infinity. Each in his own way may draw near."

This recognition of the place of religious education in any complete system of education is a characteristic of the more recent writings in the philosophy of education. It is a thing in which religious educators should rejoice, although this emphasis may upset some pet theories concerning the separation of the church and state. It will open up new and unexpected opportunities for the accomplishment of the very goals for whic religious educators are standing.—P. H. V

The Bridge of San Luis Rey. B Thornton Wilder. New York, Albert Charles Boni, 1928. 235 p. Price $2.50.

Here is a clean, wholesome novel that ha become one of the year's best sellers. Follow ing out the detailed story of the lives of fiv people who met death through the collaps of a bridge, Brother Juniper, a Franciscan monk, makes a persistent search to discove whether or not God has a purpose for hi universe. The quality of this book may b indicated by the fact that it was recentl awarded the Pulitzer Prize. —H. S. S.

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(Continued from page 19)

upport of the church just as they do for the support f their lodges and clubs. If the community council of eligious education is rendering real service to the com- unity churches, why should it be expected to *beg* for ie money to carry on? The council budget should be ubmitted to the churches and the churches should under- rite that budget in proportion to their membership. There no free giving that doesn't include the gift of money.

Yes, the cooperation of local churches one with the ther does involve certain problems. "How can we afford o lend our best workers when we are short-handed now?" With meetings almost every night when is there time to evote to a community council or an adult council or a oung people's council?" There is merit to objections such s these. It is true that many churches are short-handed nd that many lack time for additional activities. This is argely due to the fact that the church is carrying on a ighly duplicated program and overworking many of its est leaders. One answer is simplification of organization f program—the building of a single unified program of ducation, worship, service, and social activities—one or- anization for each age under one group of officers.

The best answer to the objections is that through the ooperative program the local schools will become more fficient. Short of workers? Development of a teacher raining program is one of the chief ideals of the com- munity council. And through teacher training new workers will be developed. The new ideas and methods brought back will more than repay the school.

Yes, freely give—*and freely you shall receive.*

Interdenominational Cooperation in Religious Education

(Continued from page 10)

back that will break it, and those who pay the bills will then demand a genuine cooperation.

From the standpoint of *psychology* there can be no room for competition in the realm of religious education. The mind functions as a unit. In every experience there is present emotion, intellect, and volition, with varying em- phases to be sure, but yet all three are there. It is the same person too that has to function in the midst of our competitive religious situation. Speaking psychologically, denominationalism is doomed.

Philosophically speaking, out of the infinite cosmic energy there have developed two types of forces, personal and impersonal. The impersonal forces give us science and the personal forces give us religion. These personal forces are at unity with each other and are not divided asunder. The scientific world too is a unity and is acted upon by the personal world and in turn acts upon it. Philosophically speaking too, our competitive denomina- tionalism is doomed.

Speaking from the Christian standpoint, cooperation is a cosmic unity. The atom, the crystal, and man exist in the same total environment. They each react as a unit in respect to their environment. There is no such thing as division and it is doubtful if there is even dualism in the realm of metaphysics. *Metaphysically* speaking, therefore, also denominationalism is doomed.

Speaking from the *Christian* standpoint, cooperation is bound to come and he who does even the remotest bit to promote it is promoting the Kingdom of God.

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That They May Be One

(Continued from page 8)

denominations that want their children released at certain hours for a weekday religious program. The judge in a juvenile court can hardly bother to go into the intricacies of ecclesiastical divisions in order to find a Christian worker who will be responsible for the oversight of Protestant boys.

In the last analysis, however, the urgency of Jesus' prayer lies at a far deeper level than that of practical efficiency, important as that is. Unity is demanded, most of all, in order that the church may not, by its own example, stand in the way of that life of fellowship for the sake of which the church exists. For the church is, in its very genius, a *fellowship*—the fellowship of those who share the purpose of Jesus and seek to fulfill it in the world. Its great aim, like its Master's, is to build a world of fellowship by making men conscious of their brotherhood to one another because of their common sonship to God.

But how can the churches exercise their rightful influence for such fellowship and brotherhood if they do not themselves practice it to the full? How can the churches expect people to believe that love and cooperation will really work in the difficult relations of races and nations and industrial groups if love and cooperation do not obtain in convincing measure even in the churches?

If the continuance of denominational organizations is to be justified, they must find the way to a complete spirit of fellowship and a persistent practice of cooperation. Happily there are countless influences today that impel us in that direction. In every church the most thoughtful and progressive spirits are determined that there shall be no barriers to united service and fellowship.

Robert Frost gives us almost a parable of our present tendencies in the poem in which he describes a farmer looking at the old wall dividing his estate from his neighbor's. He wonders why he needs to keep up a wall which was needed when his father built it but serves no real purpose today. In this mood he soliloquizes, as many another man might about a less literal fence:

> Something there is that doesn't love a wall,
> That sends the frozen-ground swell under it
> And spills the upper boulders in the sun;
> And makes gaps even two can pass abreast. . . .
>
> Before I built a wall I'd ask to know
> What I was walling in or walling out,
> And to whom I was like to give offense.
> Something there is that doesn't love a wall,
> That wants it down!

Where Do Your Pupils Live?

(Continued from page 12)

bor's barn along with four or five other children." Another report from the wife of a college professor, sent by a grocer's boy on account of the postman's inability to get through in the storm, contained the news that "Paul had broken a five dollar plate glass window; please see what you can do for him next Sunday." But practically every parent saw that the church school teacher was trying to do just what they were anxious to have done and exhibited excellent cooperation. They asked for advice on many questions of child training. They wanted lists of books suitable for children to read. They began to take an interest in the lesson materials the teacher was using.

Not the least outcome was the effect upon the teachers who joined in the experiment. They saw the necessity of knowing where their pupils were living in their home, play and school experiences as a first prerequisite to effective Christian teaching. Their lesson discussions contained more concrete illustrations taken from the daily life problems of their boys and girls. They organized their classes into societies with appropriate Christian names and held mid-week meetings for Christian play and service.

Do *you* know where *your* pupils live?

NOTE—This is the first of a series of articles on practical methods for the Church School Worker. Watch for next month's article—The Editors.

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